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MISSION STUDIES

Historical Survey

AND

Outlines of Missionary Principles and Practice

By EDWARD PFEIFFER

Professor of Theology in the Ev. Lutheran Seminary, Capital University, Columbus, Ohio.

SECOND REVISED AND ENLARGED EDITION

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To My Sainted Mother

Who in her ninety-first year passed into the glory of the Lord and is now enjoying the triumphs of divine grace through the redemption which is in Christ Jesus

FOREWORD.

THIS new edition of Mission Studies, for which there has been a demand for nearly a year, has been delayed by other pressing duties and interests. The author was not willing to have the manual merely reprinted with slight emendations. It is now sent forth not only enlarged and amplified, but also, it is hoped, made in form and contents more serviceable to the Church at large.

The author has endeavored to meet this aim by combining more historical material with the underlying principles of missions, thus making the study more lucid and complete for the general reader. A new part has been added, giving a rapid and comprehensive survey of the history of missions, through all their varied phases and development, from the apostolic age to the present time. This part is not a mere compilation of facts and incidents, but an attempt to sift out causes and effects, and to trace the factors and forces which account for the checkered appearance and the slow development of the missionary enterprise through the long centuries since the blessed Savior of mankind established His kingdom on the earth and sent forth missionaries to proclaim salvation throughout the world. In addition to this, many chapters of the original work have been reconstructed and rewritten, all with the view of making the manual more widely useful in our churches.

At the same time it has been the author's endeavor not to sacrifice anything essential to the original purpose

of the book, that of serving as a basis for a profitable and practical course in Evangelistics in schools. After some experience he is more fully convinced than ever that a course which will conduce to the missionary equipment and incitement of our students will serve a similar purpose among the young people of our congregations and in Christian homes, if the material is presented in proper form.

The time is at hand when our pastors, more generally, must lead their people to a more intelligent and comprehensive grasp of the missionary enterprise, to the end that they may more fully and joyfully respond to the marvelous opportunities of twentieth century missions.

With the hope and prayer that, amid the abundance of missionary literature, it may be helpful to clearness of view and deepening of conviction and abiding interest and participation in the cause of spreading the Redeemer's kingdom and bringing blessing to mankind, this handbook is sent forth on its second journey.

COLUMBUS, OHIO, August, 1912.

E. P.

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MISSION STUDIES.

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FIRST PART.

THE HISTORICAL BACKGROUND OF THE MISSIONARY ENTERPRISE.

(1)

CHAPTER I.

INTRODUCTORY THOUGHTS.

1. Twentieth Century Missionary Outlook.

A new epoch has dawned in the history of missions. The period since the Reformation of the sixteenth century is commonly designated the period of modern missions. During these four centuries greater advance was made, larger territory covered, more converts won for Christianity, than during the fifteen centuries preceding. And unless all signs fail and all indications are deceptive, the twentieth century will surpass all its predecessors and all preceding periods in world-wide evangelization.

There is *good ground* for this hopeful outlook. The movements of the day reinforce the call that the Gospel of Christ gives to all Christians, to take an active part in the work and contribute toward this glorious consummation.

The *opportunities* for advance are greater than ever before. There are improved facilities for reaching the most distant fields. Political changes and industrial improvements afford easier access to unoccupied territory. Modern enterprise has brought about speedier communication within foreign fields, and between them and the home churches. Medical science insures safer conditions in respect to climate, and improved social and governmental relations facilitate the activity of the Christian missionary in nearly all foreign fields. The nations of the world are bound together by broader and

more humane understanding, regard, and comity than ever before.

God's Word has not returned unto Him void. The hopes and promises of the Gospel have been vindicated on large areas and under the most varied racial conditions. The large investment of Christian lives and substance made by the faithful of past generations is bringing large returns. In many fields the *time of harvest* has set in. The good seed sown by the pioneer missionaries has borne large fruitage. With all this preparation, and with all the advantages of twentieth century enterprise, there is ground for expecting even more rapid extension of Christian missions.

Advance is noticeable, too, in what we may call the working base at home. The Christian churches are being more largely enlisted in the work, both in the home fields and in foreign missions. Modern forward movements in churches and schools, among old and young, on the part of the men as well as of the women, are resulting in wider education, growing interest, and more systematic co-operation.

While we rejoice in these evidences of enlarged activity, we need to guard the integrity of the divine truth and the purity and vigor of our faith. There is much spiritual decline even in the midst of great religious activity. The *Gospel of Christ* has achieved whatever triumphs are on record. It is the power of God unto salvation still. Let it be held fast and preserved among us in its truth and purity. The name of Jesus is the only name under heaven given among men whereby we must be saved.

2. Relation to the Apostolic Age.

This new epoch of twentieth century missions will, nevertheless, prove a disappointment and a failure if the rationalism and secularism that are so clearly in evidence in many churches are allowed to prevail.

The study of apostolic missions should serve the present age as an incentive to eschew anything and everything that, parading as modern thought and advanced knowledge, seeks to supplant the Word of the living God. Well has the unique character of the New Testament and of the apostolic age been described by a famous scholar in these words: "No transition in the history of the Church is so sudden, abrupt, and radical as that from the apostolic to the post-apostolic age. They are separated by a clear and sharp line of demarkation. The Christian spirit is the same in kind, yet with an astonishing difference in degree; it is the difference between inspiration and illumination, between creative genius and faithful memory, between the original voice and the distant echo, between the clear, gushing fountain from the rock and the turbid stream. God Himself has established an impassable gulf between His own life-giving Word and the writings of mortal men, that future ages might have a certain guide and standard in finding the way of salvation. The apostolic age is the age of miracles, and the New Testament is the life and light of all subsequent ages of the Church."[1]

In divine truth, in immutable principles, in vital, spiritual power, the apostolic age is fundamental to all future development in the kingdom of God. That was the intention of its divine Founder. He built His Church

[1] Dr. Philip Schaff, Companion to the Greek Testament, p. 80f.

and desired it to grow up and expand "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."[1] This basic and typical character of the apostolic age pertains pre-eminently to the sphere of missions. If the work is to be successful in the highest sense, if it is to endure and bear abiding fruit for the kingdom of God, its development must be truly apostolic. This requires the maintenance of apostolic truth and the application of apostolic principles. It does not mean that the *forms* of development, touching matters of government, orders of service, customs and usages, and the like, be limited to those which we find in the apostolic church; but it means that the *substance* of the message, the truth to be proclaimed, the principles controlling and directing the work, must be in accordance with the apostolic pattern.

3. Missionary Experience of the Ages.

Christian missions have been carried on for nineteen hundred years. And, even now, only about one-third of the earth's population is nominally Christian. When we consider that there are still a thousand million non-Christians in the world, and that some five millions of converts to Christianity have been won from heathenism as a result of nineteenth century missions, we are impressed with the gigantic character of the task still confronting the Church.

If the apostolic model had been followed and the apostolic principles been preserved and applied in every succeeding age, if the potency of the Church's first love could have been measurably maintained among the generations following, the divine prophecy, "The earth shall be filled with the knowledge of the glory of the

[1]Eph. 2, 19-22.

Lord, as the waters cover the sea," might have been long since fulfilled. But human error and defection made themselves felt within the churches even during the lifetime of the apostles. And as time wore on, errors grew apace, the churches were rent and torn by the inroads of heresies, much time and energy had to be devoted to contention for the preservation of the faith and the maintenance of the truth, worldliness and moral decline invaded the churches and reduced their power to propagate the faith, and the missionary propaganda, even where it was undertaken, was vitiated and weakened by carnal motives and frequently by the use of carnal weapons, in defiance of the apostolic principle.[1]

The advance of the armies of the Lord in the spiritual conquest of the nations has been checked and hindered far more by weakness and decline within the churches than by the enemies of Christ outside. Wherever believers have been united in the faith, and the Church in the strength of such spiritual unity has sent forth missionaries and given them the required moral and material support, the work of evangelization, once the season of trial, of patient seed-sowing, of needful preparation, had been endured, has borne glorious fruitage. And in these fields the early harvests have supplied seed for further and larger harvests. But such unity in the faith and in the knowledge and possession of the Gospel of Christ is essentially different from the outward unions that have been attempted in modern times and from the unionistic movements that are so freely advocated today.

The apostolic precept and example lays emphasis on "the unity of the Spirit in the bond of peace."[2] That

[1] II Cor. 10, 4. [2] Eph. 4, 3. Cf. I Cor. 1, 10.

implies unity in the faith and in the confession of the truth according to the Gospel. Whoever can unite on that ground, let them unite and work unitedly. Appearances and imposing organizations to the contrary notwithstanding, no real and abiding triumphs were ever gained for the kingdom of God by suppressing, or distorting, or ignoring the divine truth that alone can make men free from the bondage of sin. Those churches and denominations that agree in doctrine, and are divided only on matters of tradition, church polity, or other human ordinances, should unite their forces for common work not only on mission fields abroad, but also in the home land. As for the Lutheran Church, she cannot be true to herself and her apprehension of the Gospel and unite with others on any other ground. For she believes that divisions on the ground of "human traditions, rites, or ceremonies instituted by men" are sinful, and that "to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments."[1]

The missionary enterprise of the twentieth century will be truly successful in extending the kingdom of the Lord Jesus Christ, not in consequence of large aggregations of heterogenous elements doctrinally and spiritually, nor by great activity in spreading a modernized gospel which emasculates that which is vital to Christianity, but in proportion as it conserves the Gospel of the inspired Scriptures and, constrained by the love of Christ, is zealous in preaching Christ crucified, "the power of God and the wisdom of God."

[1] Augsburg Confession, Article VII.

CHAPTER II.

APOSTOLIC AND POST-APOSTOLIC MISSIONS.

1. **Divine Preparation.**

The Lord is King in Zion, even as He is the sovereign Ruler of the world. His "dominion endureth throughout all generations." The tracing of God's hand in the affairs of men and of nations constitutes one of the benefits and enjoyments of the study of history. God's providential control is apparent in the conjunction of epochal events, the preparation of forces, the raising up and equipment of leaders, the removal of obstacles, the opening of doors, and the like, all tending to the accomplishment of His will and the extension of His kingdom.

In every period of missionary expansion the providence of God is evident in the conjunction of two conditions, *two potent facts,* namely, *an opened world* and *a prepared Church.* When either of these factors is wanting, there can be no decided forward movement in the missionary enterprise. When the Lord of the harvest, in His providence and by His grace, brings field and forces together, opening the way to the one and raising up the others, there results a missionary era that is fruitful in proportion to the largeness of the opportunity and the readiness of the Church to enter the open door and make full proof of her stewardship.

What we must note in particular, in this connection, is the fact that there is divine preparation in two entirely different spheres. The world is prepared to receive the messengers of the Gospel. To this end there is a provi-

dential shaping of political, commercial, and social affairs, so that there may be access, intercommunication, and the possibility of getting a foothold; in short, an open door. Even as it is written of Him who "openeth, and no man shutteth; and shutteth, and no man openeth; . . . behold, I have set before thee an open door, and no man can shut it."[1] This is God's work, just as much and just as truly as it is the work of God that we believe in Him and become inclined to do His will. The world is made ready for missions. But more. There is a "fulness of time," when the Lord needs leaders for new undertakings and special workmen for the harvest that is waiting. Then it is that the Holy Spirit moves mightily within the Church, and the result is a quickening of spiritual life. So the Church is awakened and forcibly reminded of its sacred obligation and of the present opportunity. Within the quickened Church workmen arise and are prepared and sent forth, and the work of the Lord prospers and is promoted.

In the period of apostolic and post-apostolic missions the overruling and guiding providence of God is illustrated in a striking manner and on a grand scale. The "fulness of time" is indicated not only in the birth of Christ, the promised Messiah, but also in the preparation of the world for His coming and for the wide and rapid extension of His kingdom. There are large factors that enter into the work of opening the door and preparing the field at this time. For one thing, there were great obstacles to be faced and overcome, social and political obstacles, of which we in our day have hardly any conception. Becoming a Christian meant enduring

[1] Rev. 3, 7. 8.

persecution and social ostracism.[1] The stupendous evils of polytheism, superstition and reeking moral corruption surged like a flood about the disciples of the Nazarene and threatened to engulf the infant Church. But even these obstacles were overruled in such a way as to make the wrath of man to praise God and prepare the way for the promulgation of the Gospel, while many other forces and factors were shaped and made conducive to the same end.

These factors in the providential preparation of the world for missions may be summed up under three heads: Greek culture, Roman law, and Jewish monotheism. "Philosophy, science, culture in the broad sense of the term, are the gift of the Greeks to mankind; law and civil polity are a legacy from the Romans; but 'salvation is of the Jews.' "[2] The Greek nation had gained an intellectual supremacy before the Roman conquests established a political sovereignty. Grecian philosophy degenerated into bald skepticism and atheism, but it helped to undermine polytheism, and the very despair of finding peace amid the confusion of conflicting opinions and theories created in many souls a longing and expectancy that made them peculiarly receptive for the preaching of the Gospel. The spread of the Greek language, in which the New Testament was to be written, and which was destined to be for a long time the language of the world, was an important element of the problem.

The Roman legions in their march of conquest, creating an Empire of thirty-five provinces stretching

[1] Cf. Uhlhorn, The Conflict of Christianity with Heathenism.

[2] Fisher, History of the Christian Church, p. 13.

from the British Isle to the African desert, and from the Atlantic to the valley of the Euphrates, the imperial system of roads, the development of commercial enterprise, of extensive travel[1] and intercourse, breaking down social and racial barriers and creating a more homogeneous civilization, and the establishment of Roman law wherever Roman arms triumphed, thus promoting security and protection of life, — these are some of the contributions of Rome in the way of preparation for world-wide evangelization.

The main factors in the contribution of Judaism are the Septuagint, the Greek version of the Old Testament, and the synagogues in which these Scriptures were expounded, and where there were frequently found Jewish proselytes who had been won from heathenism, and who proved to be most susceptible hearers of the Gospel. Thus the Jewish dispersion, a divine judgment visited upon a perverse and disobedient nation, was made to contribute its share toward paving the way for the ambassadors of the Crucified. "Every synagogue," as Dr. Schaff says, "was a mission station of monotheism, and furnished the apostles an admirable place and a natural introduction for their preaching of Jesus Christ as the fulfiller of the law and the prophets."[2]

And as the Lord in His providence was thus preparing the world for the reception of the messengers of salvation, He also made provision at Pentecost for the missionary preparation and equipment of His Church. It was indeed a "little flock," and it looked like an unequal combat, an undertaking doomed to certain failure.

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[1] On the large extent of travel and communication cf. Ramsay, St. Paul The Traveller and the Roman Citizen.

[2] History of the Christian Church, Vol. I, p. 87.

"Never in the whole course of human history," writes Uhlhorn,[1] "have two so unequal powers stood opposed to each other as ancient heathenism and early Christianity, the Roman state and the Christian Church." But God was with His little flock, and history has recorded the fulfilment of His promises and the triumphs of His power and grace.

2. Triumphs of the Gospel.

For substantial progress with unpretentious and meagerly prepared workers, and in the face of apparently insuperable obstacles, the history of the apostolic age together with that of the two succeeding centuries will always remain a luminous and inspiring chapter in evangelistics. The triumphs of the Gospel are shown in the wide and rapid spread of Christianity in spite of the fierce opposition on the part both of the Jewish and of the heathen world.

Let us glance, first, at the *extent of the territory* covered by the ambassadors and witnesses of Christ.

By the Lord's direction Jerusalem was the center of operations, and it remained the mother church and the chief center for some years, as long as the apostles made it their main headquarters. The miracle of Pentecost marks the founding of the Christian Church and its enduement with power from on high for the spiritual conquest of the world. The march of conquest proceeded according to the direction of the Great Commission: in Jerusalem — in all Judea and Samaria — and unto the uttermost part of the earth. According to this divine plan and mode of procedure the influence of the Gospel was carried out in ever widening circles to the boundaries of the Roman Empire and beyond.

[1] The Conflict of Christianity with Heathenism.

Jerusalem was the center for the evangelization of Palestine. The general persecution that arose after the martyrdom of Stephen served to scatter believers far and wide, and "they that were scattered abroad went everywhere preaching the Word." Philip, one of the consecrated deacons, labored with great success in the city of Samaria, and he was followed and his work was supported and extended by Peter and John, who preached the Gospel in many cities of the Samaritans. After instructing and baptizing the Ethiopian eunuch, thus preparing a Christian witness for work in the distant South, Philip was instrumental in scattering the seeds of the Gospel in all the coast cities, from Azotus through Lydda and Joppa until he came to Cæsarea. Immediately after the conversion of Saul, we read in the Acts, the churches throughout all Judea and Galilee and Samaria had rest, were edified, and were multiplied. Then followed Peter's fruitful work at Lydda, Sharon, Joppa, and Cæsarea.

As Jerusalem was the Jewish center of missionary expansion, so Antioch, the capital of Syria, soon became the Greek center. The congregation was composed of Jewish and of Gentile Christians. Among its forceful leaders and able teachers were Barnabas and Saul, who for a whole year taught the people and were unconsciously preparing the congregation for the work of world-evangelization of which it was soon to be the center. Barnabas was instrumental in starting Paul upon his career as the divinely chosen missionary and apostle to the Gentiles.

The three missionary tours of St. Paul, embracing three successively enlarging circuits, closing according to the record in the Acts with his two years of fruitful service in Rome, the metropolis of the Empire, consti-

tute probably the most productive decade in the career of any single missionary and form the most pregnant and instructive chapter in the history of Christian missions. The first tour, from Antioch through Seleucia, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, and back to the home church, consumed a little more than a year. The second itinerary, taking the apostle through Syria and Cilicia, Derbe and Lystra, Phrygia and Galatia, to Troas, where the Lord miraculously interposed and called His chosen servant to lay the foundations for European missions, over into Macedonia, Neapolis, Philippi, Amphipolis, Appolonia, Thessalonica, Berœa, Athens, Corinth, Ephesus, Cæsarea, Jerusalem, and back to Antioch, claimed a little less than three years of strenuous service. The third tour, including a visitation of the churches in Galatia and Phrygia, a stay of two years at Ephesus, through Troas, Macedonia, Greece, Miletus, Patara, Tyre, Cæsarea, to Jerusalem, occupied nearly four years of toil and trial. Even while he was a prisoner at Rome, St. Paul's missionary activity reached out both to Christians and to heathen as they came and went, and his message of Christ penetrated even into the circles of the imperial family and court.

Of the labors of the other apostles very little is known. From his first epistle it appears that Peter labored at one time in Babylon. According to Eusebius there were ancient traditions to the effect that Andrew preached in Scythia, Bartholomew in India, Thomas in Parthia, and, according to later accounts, in India, where on the Malabar coast there are to this day a quarter of a million believers of Syrian nationality that bear the name Thomas Christians. But the wide dissemination of the Gospel through the labors of the apostles is indi-

cated by a declaration of St. Paul in his epistle to the Colossians, in which he exhorts the believers not to be moved away from the hope of the Gospel, "which was preached in all creation under heaven."

To get a comprehensive view of the spread of the tidings of salvation in the first century we must return to that memorable day of Pentecost in Jerusalem. Among the men who heard the believers speak in their own several and diversified tongues the wonderful works of God, and many of whom doubtless were among the three thousand souls who the same day were baptized and added unto the Church, there were Jews and proselytes from Parthia, Media, and Mesopotamia, from all the provinces of Asia Minor, from Egypt and Cyrene, from Arabia, and from Rome. Returning to their homes and bearing witness unto Christ, these new disciples were instrumental in spreading some knowledge of the Gospel over a large portion of the Empire.

How many converts were won? How many churches were organized? We in our day set great store by statistics. In ancient times little was made of this art. As a consequence we have no complete and accurate statistics to indicate the numerical progress of Christianity in the earlier centuries. The sacred record, however, has preserved the fact that on the day of Pentecost three thousand souls were baptized, and that shortly afterward the number of the men came to be about five thousand. And then, throughout the Acts, in nearly every account of the work of the Gospel as the joyful testimony is borne forth and onward, we read statements such as these: Believers were the more added to the Lord, multitudes both of men and women; the number of the disciples multiplied exceedingly; many believed; a great number believed and turned unto the

Lord. The New Testament mentions very many churches by name, distributed over a wide territory. It has been estimated that, at the close of the first century, the number of Christians aggregated from two hundred to five hundred thousand. There was a chain of congregations and mission stations three thousand miles long, extending from Spain to Babylon.

By the close of the third century the number of Christians had no doubt increased to some six millions, comprising one-twentieth or more of the total population of the Roman Empire.

There was remarkable extension eastward, across Mesopotamia, into Persia, Media, Bactria, and Parthia. In Armenia the ground was prepared for the successful work of Gregory the "Illuminator," in the fourth century. Origen had occasion to visit Christian churches in Arabia. Edessa was a center of Christian influence, with a Christian king, as early as the second century. Even if the tradition that made Thomas the Apostle of India is discarded, it is certain that Pantænus, the founder of the Christian school at Alexandria, visited India about the close of the second century, and during the next two centuries the number of Christians was greatly augmented.

Egypt and Proconsular Africa took a leading part in the work of evangelization during the post-apostolic age. To bolster up the claims of the papacy Roman Catholic canonists have invented the fiction that Rome is "the mother and mistress" not only of the Western churches, but of the world. As a matter of fact, however, Rome herself was a mission of the Greeks, and "Latin Christianity, when it appears, is African, not Roman."[1] At an early period Alexandria became a

[1] Milman, History of Latin Christianity, I. pp. 27 and 28.

strong center of Christian influence, and from here the Gospel was carried up the Nile, into Nubia and Abyssinia. The catechetical school in the city established by Pantænus and further developed by Clement, became a theological seminary and missionary training school under the leadership of Origen. A synod held in Alexandria in 235 was attended by twenty bishops from the Nile valley. In the time of Cyprian Carthage was a a flourishing center of Christian activity, and in Mauretania and Numidia there were so many Christian churches that when, about the middle of the third century, a general synod was held in Carthage there was an attendance of eighty-seven bishops.

Westward and northward, too, there was a notable extension of Christianity. In the second half of the second century there was an emigration of Christian colonists and teachers from Asia Minor, and in Gaul they built up flourishing congregations. One of the most celebrated of these teachers was Irenæus, pastor of Lyons. In Spain the congregations became so numerous that, in 306, a provincial synod at Elvira was attended by nineteen bishops. At a very early period Roman colonies and Christian congregations were established along the Rhine and the Danube, and toward the close of the second century Tertullian speaks of Christianity in Britain. It is thought that Christian soldiers and officials of the Roman legions sowed the first seeds of the Gospel in the island. At any rate there was a considerable Christian community before the conquering hosts of Rome withdrew.

3. Means and Methods Employed.

True to the terms of the Great Commission and the essential spirit of Christianity, the apostles and early

Christians placed their chief reliance on the Gospel as the power of God unto salvation. No one can read the Acts and the epistles of the New Testament carefully without being impressed with the fact that the divine Word holds the chief place in the work of evangelization.

Under the most varied conditions and in manifold ways and forms of presentation was the Word preached. This activity was not confined to the apostles and the regularly appointed evangelists. There was an abundance of "lay preaching," without taking a disorderly course or interfering in any way with the apostolate and the public ministry of the Church. When persecution scattered disciples far and wide, so far from silencing the preaching of the Word of life, it afforded them opportunities to bear personal testimony to Christ and make known the good news of salvation in every community into which they came.

Among the potent evangelizing forces of this virile age were the "living epistles," of which St. Paul said: They may be "known and read of all men." Not only by oral testimony and confession, but also through their Christian lives and Christ-like conduct did the early disciples, laymen and ministers, men and women, preach the Word and spread the influence of the Gospel. From the blood of the martyrs, the dying testimony of the uncounted thousands who refused to deny their faith, many individual believers and not a few mission stations sprang into being.

Even the written Word, many centuries before the discovery of the art of printing, was an evangelizing force widely applied. The apostles wrote pastoral letters to churches that had been established in leading centers, and copies of these epistles circulated among neighboring churches and, together with the Scriptures

of the Old Testament, were read at the regular services. In addition to the Greek text of the Scriptures, which was widely distributed and in general use, other versions were prepared for use in particular fields. Such there were for Syria and Mesopotamia, several for Egypt and the upper Nile valley, besides the North African and Italian version for Carthage and Rome.

As to the *personal workers* engaged in the spreading of the good tidings of salvation, they must be counted in terms not of tens or scores, but of hundreds. There were, first of all, the official leaders and overseers, known as apostles, prophets, evangelists, pastors and teachers. Some were traveling missionaries, and others were placed in charge of particular fields and pastorates. The Greek term bishop and the Jewish term presbyter were used to designate the office of the public minister; they were sometimes used interchangeably; and their functions were those of the pastorate. But throughout the first three centuries of the Christian era the public ministers and leaders were aided by the effective testimony and personal work of believers generally. Christian tradesmen, travelers, artisans, soldiers, captives, prisoners of war, and government officials, these and other classes of the people were instrumental in evangelizing the remoter sections of the world. It must have been through agencies such as these that the first tidings of the Gospel were spread in Britain and in the towns along the Rhine.

St. Paul's missionary activity was typical for the whole period. The traveling missionaries made it a point, first of all, to preach the Gospel in the principal cities, knowing that here they would have opportunity to reach the largest number of people, and that from these centers the Christian influence would radiate into the

surrounding country. Young men were prepared, for the most part under the private tuition of the missionaries and pastors, for the work of the holy ministry and were placed in charge of the newly gathered flocks. Self-supporting congregations, as the aim of missions, were steadily kept in view.

Now, if, in conclusion, we inquire into the secret of success during this typical and vigorous age of missions, we find it essentially in two factors, namely, the Word of God, and the faith of His people.

Of the early disciples we read in the Acts: They ceased not to teach and preach Jesus Christ; they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following. The spiritual fruitage of the early centuries bears incontrovertible evidence of the regenerating, life-giving, transforming power of the divine Word. The charismatic gifts and the miracles that had mightily confirmed the message and accredited the messengers during the apostolic age ceased after the foundations had been laid for world-wide evangelization, but the work continued, even without their aid, through the ordinary because divinely ordained means of grace.

In perfect harmony with the acknowledgment of the supreme power of the Word of God St. John could declare and write: "This is the victory that hath overcome the world, even our faith." The apostles and early Christians had implicit confidence in the Lord and in His power to save unto the uttermost. They never doubted the reality and the effectiveness of their divine mission to preach Christ and to bear witness unto Him.

In every vicissitude, amid persecution and hardship and trial, their reliance was on God's redeeming grace and almighty power. And their faith was not put to

shame. It triumphed gloriously. It went on from victory to victory. It overcame the world. It made them bold and patient and persevering. It bore fruit in lives of love, of self-denial, of consecration and prayer, of devotion unto the end. May their example be a source of stimulation to us in our labors in the cause of twentieth century missions.

CHAPTER III.

MEDIEVAL MISSIONS.

1. Providential Factors Still Discernible.

In the period of medieval missions the factors in the providential preparation for missionary expansion are neither so prominent nor so numerous as in the preceding period. The Church had declined in spiritual power, was enjoying the protection of the state and suffering from the manifold evils connected with the unhappy union. But the established Church had a strong organization, and when the migration of nations swept the barbarian tribes from the East to its very doors, the Church put forth heroic efforts to convert them and gather them into the pale of Christendom. The missionary methods were defective and in part unevangelical, carnal weapons were employed, and in the masses who were gathered into the churches there were many who were Christians only in name. Still, the overruling providence of God is evident at many points, and the races that peopled Europe and were Christianized during the medieval period have become the ruling Christian nations of the eastern hemisphere.

Through various agencies Christianity had been spread widely in western Europe when Constantine, in 313, proclaimed his edict of toleration and espoused the cause of Christianity. The infant churches were scattered far and wide in pagan communities, and while the opportunities for expansion were plentiful, the missionary task became involved and complicated. Under the changed conditions, favorable to the profession of

Christianity, the churches grew rapidly in numbers but at the same time suffered great decline in purity of doctrine and vigor of spiritual life. Under the guise of Christian profession a great mass of heathenism found its way into the established churches, making conflict and decline inevitable. The theological controversies that ensued resulted in purging the Church of the worst of the anti-Christian elements and in preparing it the better to meet the new problems that came upon the waves of further pagan invasion.

While the Church was lacking in resources and missionary vitality to carry the Gospel to the heathen beyond the borders of the Roman Empire, the Lord in His providence supplied a large opportunity for evangelization by bringing the heathen in vast numbers to the very doors of the Church. The Celtic tribes had for the most part sought refuge in the British Isles before the incoming Teutonic races, and these were in turn pushed westward by the Slavic migration. Thus Europe came to be peopled by many diverse and hostile pagan races, bent on conquest and plunder, and the only hope for their pacification lay in Christianity. To Christianize them was the mission of the Church. It was far too great a task for the Church, as it was then constituted and as it developed, to perform. And yet the Church, even in its enfeebled condition, carried on an extensive propaganda and was vigorous enough to produce no inconsiderable number of missionary leaders, whose names and heroic labors grace the chronicles of missions and furnish examples of devotion that challenge our admiration. At the close of the period of medieval missions practically the whole of Europe was nominally Christian, though unfortunately it was a very weak and

distorted form of Christianity which the strong national churches represented.

2. Distinctive Methods of Medieval Missions.

The missionary operations of this period were determined by the peculiar tenets and practices that prevailed in the medieval churches. We may distinguish three leading tendencies, represented respectively by the ancient British Church in the Northwest, the Church of Rome with its growing ascendency in the West, and the Eastern Church, centering in the patriarchate of Constantinople.

Of these churches those which flourished and operated on the soil of ancient Britain were the most evangelical in character. Such men as Patrick, Columba, and Columbanus are typical examples of the kind of missionaries they produced, and their work is among the best that the period records. Their abbeys and schools sent forth large numbers of missionaries who labored in a truly apostolic spirit and with marked success until they came into conflict with the emissaries of Rome, both in Britain and on the Continent. The prolonged conflict ended toward the close of the seventh century in the complete subjugation of the old British churches to the domination of the papal regime.

In the West, as the papacy developed its autocratic power and began to build up an organization that made the Church to assume the appearance and character of a kingdom of this world, the missionary methods departed more and more from the apostolic type and the purity of the Gospel. The congregational life declined and receded and finally disappeared as a missionary force, and in its place there arose monasteries and bishoprics as the centers of whatever missionary operations were carried on. The bishoprics were founded by princes, and the

missionary operations of the monks were carried on in conjunction with the powers of the state and largely under the direction and in the service of the temporal ruler. The missionaries of the cross would precede, or follow, or accompany the conquering armies, as the case might be. To many heathen tribes Christianization was synonymous with political conquest. The sword of empire very frequently accompanied the sword of the Spirit.

Such mingling of the powers and functions of the state and the Church naturally led many of the missionaries to forget the true province and aim of the herald of the Gospel. They no longer preached the Word as the power of God unto salvation, but thought that their mission was accomplished when they had persuaded the heathen to lay aside their grosser idolatrous practices and adopt the customs and ordinances of the papal church in their stead. They omitted instruction and inculcation of divine truth as the basis of conviction and conversion, and counted it a triumph of the Church when the heathen submitted to the rite of baptism and allowed themselves to be enrolled as adherents of Rome. Accordingly their work was very superficial and formal. People were baptized *en masse*, and, following the example of the reigning sovereign, an entire tribe might be gathered into the fold in a single day.

Nevertheless, while such unevangelical and worldly methods prevailed under the sanction of the Church, there were notable exceptions. It is one of the many contradictions of the medieval period that in the midst of such carnal propagandism of secularized Rome there were not wanting missionaries of apostolic type, men of devotion and piety, who shunned no personal sacrifice, and who sought by means of the Gospel to win souls for

Christ. Among these devoted witnesses of the cross who loom up above their environment in a dark period should not be forgotten such men as Ansgar, the pioneer missionary among the Scandinavians, Otto of Bamberg, the apostle of Pomerania, Francis of Assisi, the humble and fearless preacher of repentance, though mendicant monk, and Raymond Lull, the devoted leader of Moslem missions.

The Church in the East, rent and torn by incessant controversies, clinging to lengthy orders of service and neglecting to foster virile Christian life, wrangling over trivial points of the liturgy and church polity and becoming ever more fossilized in the things that are vital to the kingdom of God, disqualified itself for active missionary work. For a time the Nestorians, who had been condemned as heretics, proved to be zealous missionaries in Persia and as far East as India and China. Through the ravages and spread of Mohammedanism the Greek churches lost far more territory than they were able to gain by missionary operations. There remained sporadic churches such as the Nestorians, Syrians and Armenians in the Levant, the Thomas Christians in India, the Coptic churches in Egypt, and a few churches in Abyssinia, which, so far from developing missionary activity, are even to this day needy objects of missionary effort on the part of others.

But here, too, we find exceptions. In the earlier part of the period the Gospel was spread by Christian merchants and captives. Chrysostom, patriarch of Constantinople, who founded a missionary college in the city, was not only an eloquent preacher and a fearless witness unto the truth, but also an ardent missionary. Similar zeal was manifested by Gregory, called the "Illuminator," and Mesrop, pioneer workers in Armenia.

And Cyril and Methodius, whose labors were so fruitful for the evangelization of the Slavic nations, hailed from Constantinople.

3. General Survey of the Field.

Britain was the earliest European nation to become a missionary land in the true sense, a nursery of Christianity in the West, as Palestine was its cradle in the East, and for eight centuries it was a missionary school of Christendom more potent and productive than either Constantinople or Rome. The Scoto-Irish Church, the foundations of which were laid by Patrick in the fifth century, caused Ireland with its efficient monasteries and schools to come into prominence as a missionary center for large portions of Britain, France and Germany. It came to be known as the Isle of the Saints, the University of the West.

Patrick, the apostle of Ireland, was born in Scotland. His father was a deacon and his grandfather had been a presbyter of the old British Church. It is a typical instance of the subversion of history on the part of Roman Catholics that they adore Saint Patrick as the founder of the papal church in Ireland, whereas, in fact, both in his ancestry and during his whole life and missionary career, he never had any connection with Rome. In the work of evangelization he pursued the evangelical methods that characterize the work of Protestant churches today, laying emphasis on the preaching of the Word, establishing schools for the training of a native ministry, and by the power of the Gospel overcoming opposition and the savagery of the people even in the strongholds of Druidism.

Columba (died 597) went forth from Ireland as the first missionary to the savage Picts and Scots of the

North. On an islet he founded the famous abbey and school Iona. He taught a comparatively pure doctrine. He was an able leader and a hymn writer of note. The pupils of this school were known in Europe for several centuries as the Schotten or Scotsmen. Of this school were Columbanus, who preached the Gospel from Burgundy to Lombardy; St. Gall, who labored in Switzerland; Kilian, who won converts in Franconia; Fridolin, who Christianized the Alemanni; and Willibrord, who carried the truth he had learned in Ireland to Friesland and Westphalia.

With the conversion of the Anglo-Saxons began the papal mission in England. Gregory the Great, in 596, sent an abbot by the name of Augustine with forty associates to England. They labored among the Saxons of Kent and the Southeast, directing their efforts not only toward the heathen, but also against the purer old British churches, and succeeding in destroying many of them. It was a typical Romish mission of compromise between Christianity and heathenism. Ethelbert, King of Kent, was baptized on Whitsunday, 597, and on the following Christmas, after the parliament of the people had adopted the new faith, more than ten thousand were baptized. Augustine was made Archbishop of Canterbury, and the British churches, after prolonged resistance, finally became Romanized.

The Goths, a branch of Germanic people who dwelt between the Black and the Baltic Seas, received their earliest knowledge of Christianity from Christian captives. Ulfilas, who became a Christian at Constantinople, was made bishop among the West Goths. He gave them a written language and, about 360, translated the Bible into the vernacular. This version was carried forth and rendered services all over Italy and Spain. The Goths

at this time were Arians, as were nearly all the Germanic tribes that had received Christianity from the West Goths. By the middle of the seventh century, however, they had all renounced the heretical creed and come under the jurisdiction of the Church of Rome.

Though there were Christian congregations and colonies in Gaul at an early period, and the martyrs of Lyons and Vienne were among the distinguished confessors of the truth in the face of heathen persecution, there was not much extension till the end of the fourth century. The beginning of a new era is marked by the baptism on Christmas day, in 496, of Clovis, King of the Franks, together with three thousand of his soldiers. He was the one ruler in the West who accepted the Nicene creed, and he lost no time in pressing the advantage it gave him and in adding Arian provinces to his kingdom.

The sturdy and patriotic Germans met with stubborn opposition those who endeavored to subjugate them and to impose upon them a religion different from that of their fathers. To them it meant the supplanting of the gods they had been taught to revere, and it seemed to threaten their national independence. But through the regenerating power of the divine Word they came to bow in allegiance before the King Immanuel, and, once their hearts were given to Him, they proved loyal subjects.

The earliest Christian congregations in Germany were doubtless started in connection with military camps and colonies. Among the places noted are Cologne, Treves, Mainz, Worms, Strasburg and Basel. Among the pioneer missionaries of the cross are mentioned Severin, Fridolin and Kilian. There was a distinct advance in the work of evangelization when Columbanus,

with twelve associates, came across the channel in 583 and began to preach the Gospel to the dwellers in the Vosges mountains. They soon came into conflict with the Roman monks and prelates and were forced to leave the country. They continued their labors in Switzerland and Italy. His fiery zeal against heathenism made Columbanus somewhat of an iconoclast, for it is said not only that he preached the Gospel of divine love, but also that he burned temples, broke idols in pieces, and flung them into the lake. His pupil Gallus founded the celebrated monastery of St. Gall and Christianized many in Switzerland.

Among the distinguished representatives of the Anglo-Saxon churches of England in affiliation with Rome are Willibrord, who labored with some success in West Friesland, and Boniface, also named Winifred, whose successful career gained for him the title, apostle of Germany.

With reference to the work of Boniface it has been a mooted question among historians, whether he was more concerned about the task of Christianizing the Germans, or whether the stress of his efforts was not laid on the subjugation of the nation to the papal see. His self-denying labors seem to indicate that he was sincere both as a Christian missionary and as a Roman prelate. With Hildebrand, the powerful pope of a later age, he seems to have been swayed by the conviction that the domination of the papacy would inure to the greater glory both of Germany and of Christ. And so he fought heathenism and the priests of the more evangelical and independent British Church with equal vehemence. In accordance with his oath of obedience he bound the German Empire to the pope with bonds which in the course of time became so galling as to demand a

thorough reformation, and which still hold in bondage a large part of the Fatherland in spite of the Reformation of the sixteenth century.

Boniface, it is only fair to believe, was a sincere missionary of the cross, but above all things a Romish emissary. While he laid stress on the external unity of the Church and paid devout homage to the papacy, his efforts in this direction were coupled with genuine Christian piety and strict morality. His greatest missionary successes were achieved in Thuringia and among the Hessians. His courage and fearlessness were displayed when one day, at Geismar in Hesse, he directed a telling blow at the very heart of heathenism by felling, in the presence of the amazed and awe-struck natives, an ancient oak, consecrated to the god of thunder, and out of its timber built a Christian church. His schools served to advance the cause of education in Germany. Late in life, in his seventy-fifth year, the archishop and apostolic vicar sought out the mission field of his early days, where heathenism still flourished, and (in 755) met a martyr's death at the hands of the pagan Frisians.

The Saxons, a warlike, freedom-loving people, contended long and bravely against the armies of Charlemagne and the priests of the Romish Church. They were finally subjugated, and those who had escaped the edge of the sword were compelled to receive the rite of baptism. Backsliding was made perilous by severe laws against any return to their ancestral religion. It stands to the credit of Alcuin, the Anglo-Saxon teacher and counsellor at the court of Charlemagne, that he raised his voice in protest against such violent measures and methods of Christianization.

From France and Germany Christianity spread into Denmark, Sweden and Norway.

Ansgar (died 865), a monk of Corvey, a French convent near Amiens, deserves the title of apostle of the Scandinavian races. After Harold, King of Denmark, was baptized at Mainz, efforts were put forth to secure a man who should go back with him as missionary to his heathen subjects. Ansgar was chosen and did not for a moment hesitate to undertake the perilous mission. From this country, nearly nine centuries later, during the reign of Frederick IV, were sent forth the first efficient Protestant missionaries to India and to Greenland. Ansgar labored also, and with greater success, in Sweden. He established churches and schools, freed slaves and captives, provided for the continuance of the work by preparing and sending out native workers, and devoted all his personal income and resources to the cause to which he had consecrated his life.

The Slavic nations received their first effective knowledge of Christianity from the Greek Church. Two brothers, Cyril and Methodius, about the middle of the ninth century, did the work of pathfinders and pioneers in Moravia. Cyril gave the Slavs a written language and translated the Bible into the vernacular. The services were conducted in the native tongue. When they came under the jurisdiction of Rome Methodius still contended for the use of the Slavic language and the Greek orders of worship, and he was able to secure some concessions from the papal see. Thus were the foundations laid for the martyr churches of Moravia, which, after enduring the ordeals of the Hussite revolution, were organized in the fifteenth century as the "Brethren of the Law of Christ," later known as the Unitas Fratrum, or the Moravian Church, that with matchless devotion has stood in the forefront of the Protestant missionary enterprise.

From Moravia the Gospel was carried to Bohemia, and then to Poland, and in both countries Christianity was established as the state religion through the influence of the reigning princes, who accepted Christian baptism and were followed in large numbers by their subjects.

Hungaria, too, received Christianity from Constantinople through the influence of a prince (Gylas) who had been baptized there and returned with missionaries. Later, under the reign and leadership of Stephen, the Hungarian Church came under the jurisdiction of Rome.

In a similar way Christianity had been established among the Bulgarians in Thrace and Mœsia under the leadership of Prince Borgoris. After a period of submission to Rome from political considerations, these churches reunited with the Greek Church.

After some efforts during the ninth century to Christianize the Eastern Slavs in Russia, the Greek Church was firmly established when King Vladimir and his twelve sons were baptized at Kieff in 988. The people readily followed the example of their ruler, cast their idols into the Dnieper, and were immersed in its waters, while the king gave thanks to God and the Greek priests read the baptismal service from the banks. It was, however, cause for greater thankfulness that the Scripture version of Cyril in the Slavic tongue was accessible for the instruction of the people.

Ignorance of the Slavic tongue and political oppression interfered with efforts to Christianize the Wends, Slavonian tribes that dwelt along the Elbe and the Oder. Acceptance of Christianity was finally forced upon them, after desolating wars by German rulers, and their lands were settled anew by German colonists.

The Pomeranians, after the efforts of a Spanish

priest in squalid clothing had only aroused their contempt, received the Gospel at the hands of Otto, Bishop of Bamberg, who came to them as the splendid representative of the King of Poland at the head of a band of envoys and soldiers, but who at the same time manifested a spirit of unselfish devotion and tactful zeal that distinguish him as one of the noblest and most successful missionaries of the middle ages. The relation between the Pomeranians and their apostle is a unique example of confidence and harmony between German and Slavic nationality.

German preaching and the German sword united in the Christianization of the Baltic provinces. By the military valor of the "Brethren of the Sword," an order of knights that had been founded in the interest of the mission, Livonia was subjugated and its new bishoprics were protected. Under similar conditions the neighboring provinces embraced Christianity. After prolonged efforts to subdue Prussia and make Christianity dominant in the land, another order of German knights succeeded, in the thirteenth century, in exterminating Prussian heathenism and the majority of the population at the same time.

After many vicissitudes political interests finally resulted, in the fourteenth century, in the establishment of Christianity in Lithuania. The inhabitants were baptized in crowds, and each one received a garment as a present.

Among the more distinguished missionaries of the middle ages should be mentioned the Franciscan, John de Monte Corvino, who labored for eleven years in Peking, built two churches in the city, baptized some six thousand Mongols, and translated the Psalter and the New Testament into the Tartar language.

Other members of the Franciscan and the Dominican orders put forth zealous but, for the most part, fruitless efforts to convert the Moslems in Africa and Spain.

This outline of medieval missions may be fitly closed with the mention of Raymond Lull, the most illustrious and a most devoted pioneer among missionaries to the Mohammedans. This nobleman of Majorca, after spending his life in fervent but vain appeals to the Church, writing many voluminous works, originating a method of argument (his Ars major) by which he hoped to convince and silence Moslem scholars, died a martyr's death at the hands of the Saracens in North Africa, whither he had gone on his third missionary tour. He was stoned to death on the thirtieth of June, 1315, in the seventy-ninth year of his age. One of his books contains the memorable motto: "He who loves not lives not; he who lives by the Life cannot die."

CHAPTER IV.

THE REFORMATION AND MISSIONS.

1. Failure to Engage in Foreign Mission Work.

During the century preceding the Reformation missionary expansion had practically ceased. Reforming parties, such as the followers of Wiclif, the Bohemian and Moravian Brethren, and scattered remnants of the Waldensian churches, were bearing heroic witness to the truth of the Gospel against the errors and abuses of Rome, but it was a harassed struggle for existence in the face of tremendous odds. Amid the general religious and moral degeneracy, the debasing practices of the Romish Church, the prevailing profligacy, superstition and spiritual bondage, there was neither motive nor power to spread the faith and extend the kingdom of God.

With the open Bible in the hands and homes of the people, the right of private judgment over against the autocratic dictates of the papacy, evangelical forms of worship in place of the sacrilegious practices of the mass, and the peace and salvation bestowed through the Gospel by the unmerited grace of God, came new life and abounding joy all over enfranchised Europe, wherever the Reformation gained a foothold and had a chance to develop its fruits. In accordance with its nature faith impels to confession, deep conviction speaks out in word and deed, the joy of personal salvation constrains its possessor to proclaim the good tidings to others. Wherever the Gospel of Christ prevails and possesses hearts and molds lives, there will be missionary activity in some

form and measure, corresponding to the strength of the life and the opportunity presented by the providential opening of doors.

It was so in the Reformation period. And still there was an evident failure on the part of the Protestant churches to enlist in the work of carrying the Gospel to the heathen beyond. And many have wondered why the Protestants were so slow and apparently inactive, while the Roman Catholics were occupying many foreign fields, and some have spoken disparagingly of the Reformation on account of it.

With a desire to judge fairly, with no intent of denying weaknesses and blemishes, we need not fear to look the facts squarely in the face. The leaders of the Reformation and their successors, the great theologians of the sixteenth century, were human and limited by their environments and the prevailing conditions of the time, as are men in every age. If, therefore, we discover shortcomings here and there in their work, we should not on that account underestimate their noble achievements and the abundant fruits of their arduous labors.

If the home mission work that we perform in our own lands is *mission* work in the true sense of the term— and so we hold it to be, and of paramount importance, too — the Protestant churches of the sixteenth century were fairly submerged in missionary undertakings and deluged with perplexing missionary problems. To instruct and convert the "heathen at home," to gather them into congregations and prepare them to maintain an independent existence in the face of menacing dangers, to train efficient ministers and teachers, to establish schools and educate the rising generation, such labors as these demanded and fairly drained all the

energies and resources of the Evangelical Church. The coffers of Rome had an abundance of means, and its monasteries and schools had no lack of trained men, available and ready to carry on an extended propaganda. All this was lacking to the Protestants. It taxed them to the utmost to secure and train enough men to take charge of the churches, the missions and schools, at home. This is one cogent reason why foreign missionary enterprise could not be thought of and did not appear within the scope of their undertakings.

Another equally cogent reason was the inaccessibility of the foreign fields. From the close of the fifteenth till the beginning of the seventeenth century foreign commerce and shipping, colonization and conquest were under the exclusive control of Roman Catholics. Occupation of newly discovered territory and travel to foreign countries were in the hands of the only maritime nations of the age, Spain and Portgual, whose ships controlled the seas, and whose governments, in conjunction with the papal authorities, held sovereign sway over the lands. Under these conditions the foreign fields were absolutely barred against Protestant missionaries. Had the men been available, and had they been able in some way to reach the pagan nations across the seas, they could never have gained a foothold. They would have met a fate similar to that of an attempted mission to Brazil in 1556, when a number of French Calvinists, having been lured to that country by deception, were speedily driven out, while several of their number were condemned to death as heretics. Even to this day the French government, though agnostic and defying the papal authorities at home, harasses in every possible way and obstructs the work of the Protestant missions in Madagascar, while it favors the Roman Catholics.

As regards the doctrines and missionary principles enunciated, the case is by no means made out, even by the laborious argument of Dr. Warneck, against Luther and the earlier Reformation period, whatever indictment may be brought on this score against the later dogmaticians. Luther's sermons and expositions are full of missionary thoughts and principles of fundamental character and far-reaching import. He charged his hearers to bear witness unto the truth as it is in Christ Jesus and to preach the Gospel by word and deed wherever their lot might be cast. To find fault with him, as Dr. Warneck does in his History of Protestant Missions, for his failure in express terms to call upon the Church to inaugurate some foreign missionary undertaking and endeavor to carry it into execution, is to demand unreasonable things. We dissent decidedly from the view of that earnest and scholarly advocate of missions according to which he limits the conception of mission work in the proper sense to the evangelization of the heathen in foreign parts. This leads him to put a narrow construction even upon Luther's most eloquent and glowing missionary messages. To have exhorted and called upon the evangelical churches in Luther's day to make provision for the sending of missionaries to the heathen in foreign lands might have been an exhibition of great enthusiasm, but the appeal would have been visionary and wholly impracticable. And Luther, while he was radical and impulsive at times and did not recoil from revolutionary action, when loyalty to the Gospel demanded it, was sane and practical withal. He showed his good sense by not attempting the impossible or calling upon the Church to think of planning a mission that was so clearly beyond the pale of execution.

The indirect services which the Reformation ren-

dered to the modern missionary enterprise should not be overlooked. The restoration of the Word of God in its truth and purity as the source and content of the missionary message, and the advocacy and inauguration of evangelical methods of spreading the faith, these are achievements of supreme value which the age of modern missions owes to the Reformation. Nor is the value of these achievements lessened by the fact that generation after generation came and went before the Church of the Reformation actualized these Scriptural missionary principles in missionary activity among the heathen on a larger scale, commensurate with the world's needs. The moral and material devastation caused by the Thirty Years' War, the rejuvenation of papal tyranny and priestcraft through the order of Jesuits, the inevitable conflicts and contentions resulting, coupled with a marked decline of spiritual life and vital godliness in the Protestant churches, these and other events must be taken into consideration in accounting for the delay of Protestant missions. But wherever on mission fields today salvation is proclaimed through the blood of Christ, where people are led to accept and own Him as their Savior, not by external force, nor in masses by superficial means, but through the regenerating power of the divine Word patiently and perseveringly taught to young and old, where the Bible is given to the people in their own language and they are taught how to use it to their edification, wherever in mission lands Christian churches are gathered whose members, justified by faith without any reliance on their own works or the merits of saints, rejoice in the possession of the divinely appointed means of grace and of the hope of glory, these blessings are fruits of the heritage which the modern world has received from the Reformation of the sixteenth century.

Unfortunately, in the seventeenth century, when colonial projects on the part of Protestant governments began to open a way to foreign fields, the theological leaders and dogmaticians of the Church of the Reformation, by narrowing, in their interpretatin of Christ's missionary command, the scope of the Church's missionary obligations, placed an effectual hindrance in the way of any possible missionary expansion. The views expressed by the distinguished dogmatician, John Gerhard, and by the theological faculty of Wittenberg, were followed in the main by the later dogmaticians generally. They taught that the missionary command pertained only to the apostles; that the apostles had fulfilled the command by preaching the Gospel throughout the world; that, if later generations were without the knowledge of the truth, it was a judgment of God upon their impenitence and apostacy; and that, the apostolate with its immediate call, peculiar functions, and miraculous powers having ceased, the Church of later ages had neither authority nor divine call to send missionaries into all the world. It was a grievous mistake, and the erroneous views tended to check the missionary impulses and to cramp the spiritual life of the Church.

The most distinguished opponent of these views was a layman, an Austrian baron, Justinian von Weltz.[1] By long continued personal efforts, through several pamphlets and books which he published and which teem with missionary truths in telling form, by direct and fervent appeals and proposals having in view the betterment of prevailing conditions, he sought to arouse the self-com-

[1] His remarkable career is fully set forth in a little work of 191 pages: Justinianus von Weltz, der Vorkämpfer der lutherischen Mission, Von Wolfgang Grõszel.

placent universities and churches, pastors, professors and students. His well-meant efforts failed of their purpose. Even such an able and excellent man as John Ursinus, Superintendent of Regensburg, tried to refute his arguments, and he was condemned as a dreamer and enthusiast. Devoting a considerable sum of money to the execution of his plans, he himself went as a lone missionary to Dutch Guiana, South America, where the mission soon ended with his death. As an example of fervent and intelligent missionary zeal he is unexcelled in the history of missions.

Toward the end of the century a marked change set in. The revival of missionary thought and life was promoted by men like Spener, Scriver and Leibnitz, and the Pietistic movement gave birth to enlarged vision and enlargement of missionary activity.

2. Feeble Beginnings of Protestant Missions.

The principle of Territorialism, in accordance with which the religious affairs of a state were controlled by the regent, which became prevalent even in Lutheran countries in spite of the clear distinction made by the Augsburg Confession between the spheres and functions of the state and the Church, led to the view held by many that it was the duty of the civil ruler to see to it that the Christian religion was maintained and spread in his territorial possessions and dependencies.

The Swedish rulers took the lead in mission work of this kind. As early as 1559 Gustavus Vasa had endeavored to provide in this way for the Christianization of the Laplanders living in the remotest part of his kingdom to the North. The succeeding kings, Charles IX. and Gustavus Adolphus, put forth efforts to continue the mission, but the work languished owing to

the inefficiency and unfaithfulness of the ministers in charge. A century later the mission flourished for a time under the faithful labors of the Norwegian pastor, Thomas von Westen.

In their schemes of colonization in America the Dutch sought commercial advantages and had little if any concern about the Christianization of the Indians. The Swedish immigration, on the other hand, was imbued with missionary purposes from the outset. In forming plans to found colonies on American soil Gustavus Adolphus had in view as his aims: "The planting of the Christian religion among the heathen, the honor of his kingdom, and the commercial interests of his subjects." Though his untimely death upon the battlefield prevented him from executing his plans in person, they were carried out later under the direction of his prime minister, Oxenstiern. The Swedish pastor, John Campanius, who had arrived with the third expedition of his countrymen in 1643, was a most faithful and successful missionary among the Indians along the Delaware, and for their instruction in the way of salvation, he translated Luther's Small Catechism into their language — the first piece of Christian literature to appear in an Indian tongue. This was about the time when John Eliot made his first missionary journey among the Indians on the Charles River, and forty years before the arrival of William Penn.

Another incident, which deserves to be mentioned even in this brief sketch, bears eloquent testimony to the missionary character of these early Swedish colonists. When, near the close of the century, in response to their repeated appeals, King Charles XI. sent them three pastors, together with a shipment of Bibles, hymnals and books of devotion, the sailing of one of the ships was

delayed for a considerable while, waiting for the completion of five hundred copies of Luther's Catechism in the Indian language.

A sentiment similar to that which actuated the plans of Gustavus Adolphus was expressed in the royal charter which Charles I. of England gave to the Massachusetts company in 1628. About eighteen years later John Eliot, pastor of Roxbury, entered upon his memorable career as pioneer missionary among the Indians of New England. In 1661 his translation of the New Testament and two years later that of the Old Testament was published. Though the tribe has died out and the language become extinct, Eliot's Moheecan Bible, it is said, is still of service to students of the Algonquin speech. It was this sturdy pioneer who, on the completion of his grammar of the Indian language, remarked: "Prayer and pains, through faith in Jesus Christ, will do anything." When, at the age of eighty-six, he passed away with the words, "Welcome, joy," on his lips, he left behind as a part of the manifest fruit of his toil 1,100 Indian members in thirteen congregations, and twenty-four trained native workers.

The most noted among Eliot's co-laborers was Thomas Mayhew of Martha's Vineyard, who devoted his income to the work of the mission, and whose sons and grandsons for five generations labored as missionaries among the Indians. Not until 1806 did the last missionary of the Mayhew family pass away, at the age of eighty-nine — "an apostolic succession extending over a century and a half."

The work of these English missionaries on American soil had a stimulating influence upon the churches in the mother country and resulted, in 1649, in the formation of the first Protestant missionary society, the

Corporation for the Propagation of the Gospel in New England. Two other societies (within the Church of England) were established about the close of the century: the Society for the Promotion of Christian Knowledge, which for some time contributed toward the work of the Danish-Halle Mission in India, and the Society for the Propagation of the Gospel in Foreign Parts.

Holland was the first among Protestant powers to gain ascendency in foreign commerce and colonial expansion. The Dutch soon succeeded in crowding the Portuguese out of large possessions in Farther India and in establishing a colonial empire of considerable dimensions on the Moluccas, in Ceylon, Formosa, and the Sunda Islands. But the missionary fruits fell far short of the advantages thus gained in territory. The missionary work was regarded as properly belonging to the jurisdiction of the colonial government, and the latter was under the control of the East India Company that had been formed in 1602. Under these circumstances the work was carried on in a manner that may be termed both official and superficial. The ministers who were engaged by the company were to serve as colonial pastors and missionaries at the same time. Many of them were wholly unfit for the task. Some attempt was made to translate the Bible into the vernacular and to train native workers, but the work in general was not adapted to build up intelligent congregations and enduring Christian communities. Though it was claimed that at the close of the seventeenth century, there were 400,000 Christians in Ceylon, 100,000 in Java, and 40,000 in Amboyna, much of this apparent Christianity failed to stand the test of time or to serve as a nucleus for the Christianization of succeeding generations.

CHAPTER V.

EIGHTEENTH CENTURY MISSIONS.

1. Their Scope and Significance.

The situation with reference to the Protestant missionary outlook and expansion seemed to grow more hopeful and promising in this century, particularly in Germany. But in the end the promising beginnings were checked and the hopeful movements were blighted through the growing influence of rationalism, and it required another revival of spiritual life and missionary intelligence before the age of modern missions, organized and equipped for larger undertakings, and more generally supported by the churches of Christendom, was fully ushered in.

The eighteenth century may be regarded as the dawn of a brighter day. Halle and Herrnhut, under the leadership of Francke and Zinzendorf, were missionary centers where the light of Christian love and zeal for the spread of the Redeemer's kingdom shone as brightly as it has in any Christian community since. The missionary appeals of these men were no less fervent, their example and leadership were no less heroic and forceful, than those of Carey and the other great pleaders who were privileged, in the providence of God, to lead the movements that finally resulted in organized efforts for world-wide evangelization. The difference is due not only to the better methods of organization and procedure pursued by the latter, but also and mainly to the changed conditions of the time, the providential preparation of the age, the opening of new doors to

distant fields, and the greater readiness of the Church to understand and respond to the divine call.

These facts should be known and in all fairness duly considered by those who wish to understand the long delay in the inauguration of Protestant missions in their present form and scope. Germany surpassed all other Protestant lands in the eighteenth century in missionary zeal and activity. The most serious source of weakness and loss lay in the unhappy conditions prevailing in the orthodox but secularized state churches, and the unfortunate conflicts between the leaders of the orthodox churches and the leaders of the Pietistic movement. For it was the latter that, notwithstanding its errors and weaknesses, fostered vital godliness and developed a missionary activity, the purity and Scripturalness of whose principles, motives, and aims could not be successfully gainsaid.

Francke and Zinzendorf may in truth be regarded as the pioneers and pathfinders of the modern foreign missionary enterprise. They not only blazed the way and set inspiring examples before the churches, but their influence reached far beyond their own circles, was felt even in England and America, and must be counted among the factors that led to the development of modern missions.

While the two missionary centers in Germany, Halle and Herrnhut, loom up so prominently as to deserve separate treatment, the other movements of the century must be briefly sketched in order to give a true portrayal of the time.

While the Dutch missions in Farther India, carried on in connection with the commercial and political interests of the state, continued to decline, the colonial projects of England and Denmark afforded the churches

of those countries opportunities to carry the Gospel to foreign parts. In the case of the British churches the activity was limited to some feeble efforts among the American Indians, while Lutherans of Scandinavia, following the paths of Danish commerce and colonies, carried on hopeful mission work in India, Lapland, and Greenland. The Danes had secured colonial possessions in India, in the West Indies, and on the Gold Coast of Africa, they felt a duty toward the only partially Christianized Lapps, who were their subjects in the North, and they had commercial relations with Greenland.

Most of the Lapps dwelt on the territory of Norway, which at that time belonged to Denmark. While in general the bishops and pastors of the Danish-Norwegian Church manifested no interest in missions and even obstructed the efforts that were made, the king, Frederick IV, showed both a religious and a political interest in his subjects, and according to the mistaken notions of the time it was thought that concern for their spiritual welfare properly devolved upon him. This, no doubt, accounts to a large extent for the prevailing lethargy of the churches and the individualistic character of such missions as were undertaken.

For fourteen years a Norwegian school teacher, Isaac Olsen, did faithful missionary work among the Finns and Lapps, ably assisting the Norwegian pastor, Thomas von Westen, who labored as a successful missionary for six years in connection with other workers who were sent out by the mission "collegium," or board, which had been created at Copenhagen in 1714. He made three missionary tours, establishing churches and schools, and endeavored to provide for the training of native workers. After his death in 1727 the mission declined from lack of aggressive leadership at home.

The principal obstacle was the indifference and opposition of the bishops and pastors of the state church.

About the same time members of the Swedish Church continued the mission in Lapland which Swedish kings had begun many years before. The most distinguished of its missionaries was Per Fjellström. He provided literature in the vernacular, translating the New Testament, Luther's Catechism, the gospels and epistles, and several psalms. In the second half of the century the work languished for want of support.

The Greenland mission was the result of the heroic and persevering efforts of the Norwegian pastor, Hans Egede. His career is most notable for his patient endurance amid difficulties. Opposed by the bishops, he appealed to the king and was finally commissioned. With his family and a company of traders and colonists he landed on the southern coast of Greenland in 1721. There he wrestled with the barbarous tongue and the more formidable traits of the stolid natives for fifteen years. When enfeebled health compelled him to retire from the field, he left one of his sons in charge of the work, while he continued to labor for the mission in a seminary at Copenhagen, where young men were prepared for work in the Greenland mission. When, in 1733, the first Moravian missionaries, Matthew and Christian Stach and Christian David, came to Greenland, Egede hailed their advent with delight. But soon doctrinal differences marred the harmony and made cooperation impossible. The two missions were carried on in adjoining fields until 1900, when the Moravian Church transferred its congregations and mission stations in Greenland to the care and jurisdiction of the Danish State Church.

England was suffering, during the eighteenth cen-

tury, from the prevalence and growth of rationalism, and only small and scattered communities could be interested in the spread of the Gospel. The missions to the American Indians, which had been begun some fifty years before, were continued by several small societies, one of which was the Society for the Propagation of the Gospel, founded in 1701. The Danish-Halle Mission in India aroused some popular interest in England through the reports published by Francke, and the Society for Promoting Christian Knowledge, into whose service Schwartz entered later on, supported the work.

In Scotland a missionary society was organized in 1709. Under its auspices David Brainerd labored among the Indians along the Hudson and the Delaware. Though he wore himself out in four short years of devoted toil, sinking into an early grave, a victim to the white plague, the record of his godly life has proved to be a fertile source of missionary incentive and fervor to countless readers, even as it had a great influence upon such men as Carey, Marsden, and Henry Martyn.

Toward the end of the century the religious revival instigated by the Wesleys and Whitefield, who had received salutary and helpful influence from Halle and Herrnhut, reacted favorably upon the Continent and swept over to America, rousing many churches out of their spiritual indifference and lethargy. About the same time Captain Cook's voyages and discoveries brought a flood of new light to Christendom in the way of pertinent information concerning conditions among the heathen in the South Seas and in distant lands. The conjunction of these and other events worked together in the providence of God to bear fruit in the enlarged missionary activity of the nineteenth century.

2. The Danish-Halle Mission.[1]

The arrival of Ziegenbalg and Plütschau at Tranquebar in 1706, eighty-seven years before the arrival of Carey in Bengal, marks the beginning of the era of Protestant missions in South India which has continued uninterruptedly to the present day. Forms of organization and methods of administration have changed, and that for the better. But the work that is carried on today is still rising on the foundations that were laid by those pioneer Lutheran missionaries among the Tamils in India over two centuries ago. The fact that it was started at the instigation of the king, Frederick IV of Denmark, that a large part of its financial support flowed from the public treasury, that it was managed as a royal establishment under the direction of a state board, does not nullify the legitimacy of the work and the value of its fruits. Those were incidental blemishes, which, however, by and by proved to be a means of retarding rather than of advancing the cause.

The vital forces underlying and supporting the work came from Germany, where, as fruits of the movement started by such men as Spener and Francke, living faith and practical Christianity were beginning to show their power in works of love. During Francke's life (he passed from the scene of his labors in 1727), Halle was the radiant center of fervent faith, genuine piety, and Christian service. Only later in the century, when piety degenerated into pietism, when the religious revival became doctrinally lax, sentimental, and sectarian, and

[1] Cf. Germann, Ziegenbalg und Plütschau. Die Gründungsjahre der Trankebarschen Mission; also Fabricius and Schwartz, by the same author; and Plitt-Hardeland, Geschichte der lutherischen Mission.

when growing rationalism exhaled its blighting breath upon all Christendom, was the nerve of missionary activity cut even at Halle.

Under the leadership of Francke, Halle became a center of "inner" mission activity which fostered in ever widening circles interest in benevolent work at home. The Halle orphanage, schools, training institutions, industrial and other activities constituted a missionary colony whose manifold and arduous duties might have exhausted the energies of an ordinary man. But when the opportunity for mission work in foreign parts presented itself, Francke showed that he had a heart for foreign missions, even while he responded in such ample measure to the claims of the home field. Without his aid and support the Danish royal mission to India would have been humanly impossible. From its beginning the missionaries were supplied from Halle, and in the course of the century the Francke institutions furnished no less than sixty trained workers for the field, among them such men of noted ability and efficiency as Ziegenbalg, Fabricius, Gründler, Jänicke, Gericke, and Schwartz.

It was fortunate for the Danish-Halle Mission that, during the period of its early trials, it enjoyed the support of such a whole-hearted pleader and counsellor as August Hermann Francke. He not only secured the right kind of men for the work, but he continued to advise and encourage them amid the difficulties they encountered on the field, and — what was of greatest moment and significance — he was instrumental in gathering a Christian constituency at home, in fostering living interest in the work in congregations and communities, thus reviving and realizing the apostolic ideal of a mission supported by an interested, praying, and participating Church. From this time on emphasis was laid not

on the duty of colonial government, but on the duty and privilege of Christian people to engage in mission work. In this way there was developed a factor that is of vital moment in the missionary operations of today, namely, a sense of individual privilege and responsibility, voluntary offerings of personal service and material gifts on the part of individuals and of churches.

The Danish colony along the eastern coast of South India comprised a population of some 30,000. In Tranquebar and vicinity the two pioneer missionaries, Bartholomew Ziegenbalg and Henry Plütschau, began their labors in 1706. With patient toil they learned the Tamil language and meanwhile preached to colonists and traders in Portuguese. It may be truly said that they had to fight their way forward, step by step. And what made the conflict so grievous was the fact that the prevailing heathenism which they had come to conquer was far less formidable and trying than many of the other obstacles that confronted them from time to time. The chief difficulties were caused by the opposition of the East India Company from mercenary motives, the hostility of the Danish governor of the province, and the ignorance and inefficiency of the home board.

It is remarkable, however, how much these hardy pioneers accomplished in spite of the handicaps and their comparatively meager equipment. When Ziegenbalg died in 1719, at the early age of thirty-six, after thirteen years of self-denying toil, the rebuilt and enlarged Jerusalem Church at Tranquebar had been dedicated, a printing plant turning out literature in Tamil and Portuguese had been installed, on these primitive presses Ziegenbalg's translation of the New Testament into Tamil had been printed, and his translation of the Old Testament was under way, there was a Tamil hymnal containing forty-

eight hymns, Luther's Small Catechism, a Tamil grammar and lexicon, besides much other literature in the form of books and pamphlets and tracts in Tamil and Portuguese, several congregations, schools, and stations had been established, ministering to some three hundred converts and numerous catechumens, a seminary was in operation for the training of native helpers, and along every important line the foundations had been laid for growing and enduring mission work through the evangelical means which the Reformation had restored to the Church.

In England growing interest in the work was being fostered. In 1717 King George I, to whom Ziegenbalg had been presented on his recent visit among the home churches, addressed a letter to the missionary, commending his laudable zeal for the promotion of the Gospel "in this our kingdom," but still nearly a century elapsed before the Church of England sent missionaries of its own to the heathen.

After Ziegenbalg's death the work was extended to Madras, and a mission was begun among the Telugus, a race that today affords such large and promising fields for the Lutheran missions in India. The Bible was translated into Telugu and Hindustani. A providential opening into Tanjore was speedily followed up. About the middle of the century Christian Frederick Schwartz, who in his infancy had been consecrated by his dying mother to the service of God, reached Tranquebar and began his career of nearly fifty years of toil and triumph. His labors extended to Trichinopoly and Tanjore, whence his influence spread to Tinnevelli and throughout the southern part of India. The East India Company, which many years later hindered the work of William Carey at Calcutta, bestowed favors upon Schwartz, and he re-

turned the service by his helpful influence with the Tanjore Rajah and the Mohammedan Hyder Ali of Mysore. He was the first to establish a system of vernacular schools supported by the Rajah, his ward, and by the British government. In the wars which ensued the influence of Schwartz, who enjoyed the confidence of all parties, was the dominant factor for the promotion of the common welfare. He was remarkably successful in his work among the natives. In one year (1792) he was able to baptize 107 souls. At the time of his death, six years later, the Tanjore church numbered 2,800 souls. Altogether, between six and seven thousand converts were won through his ministry.

During the last quarter of the century, owing to the blight of rationalism, which had spread from England and France into Germany, and the failure of support in the way of money and faithful men on the part of the home churches, the Lutheran missions, once so promising, and having attained to a membership of about 15,000, rapidly declined. When, at the close of the century, there set in a revival of Christian faith and life in England, giving birth to several of the larger missionary societies of modern times, a large part of the mission territory passed into the hands of the Church Missionary Society. And when, a little later, the churches in Germany bethought themselves of the squandered heritage of their fathers of the Reformation and began to develop a new era in positive Christian doctrine and life, the missionary society at Dresden, which in 1848 transferred its headquarters to Leipzig, took up the work, some of the lost fields were regained, and the Lutheran Church entered anew upon its expanding work of evangelization in India.

3. The Missionary Operations of the Moravian Church.[1]

In 1907 the Moravian Church celebrated the four hundred and fiftieth anniversary of its formal organization in 1457 in the castle of Lititz, on the eastern frontier of Bohemia, as the "Brethren of the Law of Christ," a title which was later changed to Unitas Fratrum, the Unity of the Brethren, the present official title of the denomination.

The history of this church dates back to the ninth century, when Cyril and Methodius, missionaries of the Greek Church, established evangelical worship in Moravia and Bohemia. Then followed centuries of trial, during which with little interruption these sturdy Czechs were purged and burnished in the fires of persecution. Some of those who survived the Hussite wars entered into the formal organization forty-two years after John Huss, the revered apostle of their faith, had been burned at the stake. At the time of the Reformation the Brethren counted 400 parishes with 200,000 members, and had a hymn book, the Bible, a catechism, and a confession of faith in the vernacular. Persecutions followed anew under the relentless power of Rome. At the instigation of the Jesuits Ferdinand II continued the work of desolation, destroying Bibles, Christian books, and people alike, until Bohemia's soil was saturated with the blood of martyrs, and the population was reduced from three millions to 800,000.

When, in 1638, John Amos Comenius, the last bishop of the church, the distinguished scholar and edu-

[1] Cf. A. C. Thompson, Moravian Missions; Römer, Die Indianer und ihr Freund David Zeisberger, Nikolaus Ludwig Graf von Zinzendorf; Roy, Zinzendorfs Anweisungen für die Missionsarbeit.

cator, was exiled from his native Moravia, "he knelt on the mountain range overlooking his fatherland and offered an impassioned prayer that the Lord would not withdraw His Word from this country, but preserve a seed to His glory." Some eighty years later scattered Moravian brethren, lineal descendants of these martyrs, found an asylum on the estate of Count Zinzendorf in Saxony. In the providence of God the martyr band had found a matchless leader. And this happy conjunction goes far to explain the unparalleled devotion and the marvelous success of Moravian missionary undertakings, giving this little denomination the undisputed title of "The Missionary Church." The devoted leader and able organizer consecrated his life, ability, and influence to the cause of rehabilitating the old organization of blood-witnesses and marshalling its members for the spreading of the Gospel to all parts of the earth.

The young Count von Zinzendorf was the grandson of an Austrian nobleman who had surrendered his estates for conscience' sake. In his youth he attended school at Halle, and there, in the home of Professor Francke, he heard accounts of the newly undertaken missions, came under the influence of Francke's missionary zeal, and met, among other missionaries, Bartholomew Ziegenbalg. Tholuck's motto became his own for life: "I have one passion, and that is He, He alone!" The love of Christ constraining was the motive that inspired both the leader and his army of followers.

The Moravian refugees began to arrive at Berthelsdorf in 1722. They were cordially welcomed and given a hospitable home when the count and his bride returned from their wedding trip. Herrnhut became a haven for the oppressed and a center for missionary operations. The first decade was a period of prepara-

tion and organization. The situation in different lands was studied, and volunteers were getting in readiness to go as soon as the call of the Lord should come to them.

The opportunity came in 1732, after Zinzendorf and several of the brethren, on a visit to Copenhagen, had made the acquaintance of a Negro from St. Thomas and of two Eskimos from Greenland. Of the first four volunteers Dober and Nitzschmann started for the West Indies, and the two Stachs for Greenland. Two years later a company of the brethren sailed for the West Indies and began operations on St. Croix. Though ten of them died within a year, there was no lack of willing recruits to fill up the depleted ranks. They were a body of seasoned warriors who knew no fear and were ready for any sacrifice. When Dober and Nitzschmann were told that they would not be allowed to engage in Christian work among the slaves of St. Thomas, the latter replied: "Then I will work at my trade as a carpenter." When Sörensen was asked whether he were ready to go to Labrador, he replied: "Yes, tomorrow, if I am only given a pair of shoes." These men had no university training such as the missionaries from Halle had. They were unlearned men, but men of faith and piety, and it was only the unanswerable power of their humility, faithfulness, and endurance that gradually overcame the prejudice of the cultured classes in Europe.

In the first outburst of enthusiasm the little brotherhood was impelled to undertake far more than even the bravest could accomplish. Some fields had to be given up again. Their forces were scattered, and some were wasted. But the home congregation stood together as a compact body, sending forth their workers in every direction. Zinzendorf, who had been ordained, was, until his death in 1760, the director of the whole movement.

His instructions to the missionaries were very brief and simple. They were to preach the love of Christ in word and deed, seek to win individual souls for Him, and be guided, under varying conditions, by their own good sense.

The progress of the work, notwithstanding all its weaknesses and blemishes, is without a parallel in the history of missions. Its faulty methods left the native converts too weak and helpless to constitute self-supporting congregations, and the failure to train native workers made the native churches too dependent upon the foreign missionaries. Slowly, and naturally with some difficulty, the Moravians have been laboring to correct this manifest mistake. Still the church, which today, in its three branches, in Germany, England, and the United States, numbers only about 37,000 souls, is carrying on mission work in the West Indies, Central America, South America (Surinam), South and West and German East Africa, in Labrador, Australia, India, the United States (Indians), and Alaska. Its present income from home sources is some $235,000; from the mission fields, $220,000; a total of $455,000. Its 150 ordained missionaries and 50 lay and women workers are ministering to over 102,000 converts and souls in mission lands.

The vigorous missionary life of this brotherhood is illustrated by the record of one of its families represented in the first mission, that to Greenland. After the Böhnisch-Stach family maintained laborers on various fields during five successive generations, a representative of the sixth generation has recently entered the mission service.

The most distinguished Moravian missionary of the eighteenth century is doubtless David Zeisberger, who

labored among our American Indians for more than sixty years (from 1745 to 1808). Moravian missionaries had begun work in Georgia as early as 1735, and from there the work was extended into New York, Pennsylvania, Ohio, and Canada. Driven from place to place, their settlements frequently broken up and their mission property destroyed during the incessant wars by Americans and British alike, suffering repeated massacres of the most cruel and bloody type, these brethren endured, as seeing Him who is invisible, but whose kingdom endureth forever. Among his red children, whose fate he shared, Zeisberger was a beloved father and a revered patriarch.

Meanwhile the established churches of the fatherland stood haughtily aloof and looked down in disdain upon these Christian mechanics and artisans and untrained missionaries who were raising the standard of the cross in many heathen lands and conquering the strongholds of Satan. Why did not such missionary heroism, such an illustrious example of missionary zeal and activity, rouse the apathetic churches of Europe from their lethargy and stimulate them to follow the example of this ill equipped and yet conquering missionary band?

Alas, the red blood of a living faith was lacking. English deism, French naturalism, and German illuminism and rationalism had eaten out the heart and befogged the mind of Christendom. It is a loud and lucid warning against the inroads which the new theology (old rationalism revived) is making in our day in many pulpits and churches. If the depleting and enervating process is not checked, the results will be the same. The emasculation of God's inspired Word, the dilution of the Gospel of Christ, the elimination of His vicarious

atonement, and all the rest of the pitiful scholarship and assured results of modern advanced thought and critical research, can have only one effect — the prostration of living faith, and the paralysis of missionary endeavor. Let serious Christians take warning and hold fast that which they have, which they have received as a heritage from the Reformation of the sixteenth century, that no man take their crown.

CHAPTER VI.

THE AGE OF MODERN MISSIONS.

LEADING PROTESTANT MISSIONARY SOCIETIES AND DENOMINATIONAL ENTERPRISES.

1. Providential Preparation for Modern Missions.

Notwithstanding the hopeful missionary enterprises that went forth from Germany in the first half of the eighteenth century, where Halle and Herrnhut were radiant centers of throbbing Christian life and missionary activity and examples which, under more favorable conditions, would have exerted far wider influence than they did, the first of the organizations that led to the larger development of modern missions arose in England. And so it has come to pass that Carey is usually mentioned as the organizer and leader of modern missions, rather than Ziegenbalg, or Francke, or Zinzendorf.

There is ground for the claim of priority on the part of England, but the situation should be properly understood in the light of the facts. The influence of the German leaders was limited by two factors. The one was their modesty and confinement to small circles. There was no lack of fervor and faithfulness on their part, but they were lacking in largeness of view that might have caused the leaven to spread more widely. The other and the larger factor was the apathy and hostility of the established churches and ecclesiastical authorities, a condition which, instead of yielding to the influence of faith working by love, grew worse, more rigid, more impervious, as the century wore on and

rationalism became dominant in the churches. The English leaders, on the other hand, manifested organizing talent on a larger scale. They laid plans for larger enterprises. And their plans met changed conditions which were favorable for their execution. The revival of religious life in England had been growing and spreading during the greater part of the century, and when Carey took the heroic lead in aggressive missionary enterprise his appeals found a readier response in wider circles.

Nineteenth century missions owe their success and extent to the conjunction of the two providential factors that were so prominent in the apostolic age and account for the Christianization of Europe in the middle ages. The two factors are: *opened doors* and *awakened Christians*. And it is the King of kings and Lord of glory who rules in both spheres, in the realm of nature and in the kingdom of grace. The times and seasons are under His sovereign control, even as He holds the world in the hollow of His hand. Men can no more force abiding development in the work of divine grace than the gates of hell can prevail against the Church of God which He has purchased with His own blood. God opens the doors of the world and the eyes and hearts of the faithful: the one in His providence through His almighty power; the other through His Word, the vehicle of His saving grace. In the extension of His kingdom the open door has generally and naturally come first. It was so at the inauguration of every new missionary period. But in modern times the Christian missionary has often been the first to open the door for new discoveries, for the extension of commerce, and for the introduction of civilization.

We sometimes fail to take sufficient account of the

opened world as a providential factor in preparation for the modern missionary enterprise. The distinguished career of Captain James Cook, English navigator and maritime explorer, was the direct means both of extending the British domains and of spreading information concerning the heathen world, particularly in the South Seas. His description of the condition of heathenism in his Voyages Round the World fascinated William Carey, fed his desire to *do* something for the evangelization of the heathen, and gave a direct impulse toward the establishment of the Baptist and the London missionary societies.

The tract which Carey published in 1792, entitled, "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens," was not clearer nor more fervent and forceful in its setting forth of Christian truth and its appeals to the heart of Christendom than were the works of Justinian von Weltz in 1664. Yet of Carey's work it is said: "It marks a distinct point of departure in the history of Christianity;" and "it laid the foundations of modern missions." These judgments are correct when rightly understood; and yet, in all fairness, it should not be forgotten that the English navigator's narratives furnished Carey with a fund of accurate and appealing information which the equally earnest missionary advocates of earlier times lacked and had no means of getting.

And the age of exploration, extensive travel, and discovery, which set in during the last quarter of the eighteenth century, has continued uninterruptedly ever since. It has been reinforced by modern inventions. The application of steam and the development of electricity, issuing in railways, steamships, and the telegraph, have furnished means of communication and

rapid transit between the most distant parts of the globe. Improved machinery has resulted in the extension of industry and commerce. And political and colonial projects, with resulting international treaties, have made missionary work possible in every land and on nearly every section on the surface of the earth.

All this advancement, be it remembered, all these modern explorations, discoveries, and inventions, are the results of Western civilization and are achievements of the Christianized countries of the modern world. Thus did the Lord in His providence open to modern Christendom marvelous and formerly unknown opportunities for the propagation of the Gospel.

In addition to all this, missionary opportunity was advanced during the past century through the extension of political independence, the spread of humanitarian principles, and growing movements for social betterment and international comity. This humanizing tendency began in France, spread to America, then took possession of the countries of Europe, and, more recently, has spread in Asia and Africa.

In England the humanitarian impulse resulted in the agitation against slavery and the slave-trade under the forceful leadership of William Wilberforce. But he was far more than a philanthropist and a worker for social betterment. He was a Christian missionary pleader as well, and he took an active part in the organization of the Church Missionary Society in 1799 and of the British and Foreign Bible Society in 1804.

Toward the close of the eighteenth century public sentiment was aroused in England against the tyranny and autocracy of the East India Company, which for nearly two centuries had been obstructing the progress of missions in India and exercising the most shameless

oppression upon the natives. But it required more than half a century of agitation and effort before the domination of the rapacious company was broken. In 1858, after an existence of 258 years, from Queen Elizabeth to Queen-Empress Victoria, its charter was revoked, and the government of India passed under the direct rule of the crown and the parliament of England.

While the Lord in His providence was thus opening the world for the reception of the heralds of the Gospel, His Spirit was at work in the churches, reviving the faith of many Christians and reminding them of their duty toward those who were perishing in their sins. The revivals which began in England and resulted in many bands of dissenters were far removed from the apostolic purity of the Gospel. But, while they had grave weaknesses and faults, they proved to be nurseries of practical Christianity, and this gave evidence of its life in missionary undertakings.

The movement in the direction of applied Christianity was derided as Methodism in England, as similar movements were dubbed Pietism and Herrnhutianism in Germany. There were in the churches many Christions who felt a growing sense of their obligation to carry or send the Gospel to the heathen. And when the churches as such refused to act, when their leaders assumed a position of hostility to missionary enterprise and frowned on the appeals as an exhibition of wild fanaticism, these live Christians got together and, exercising the rights and privileges of the universal priesthood of believers, organized themselves into missionary bands. Thus arose independent societies apart from the established churches. And these conditions account for the fact that this is the prevailing form of missionary administration in Europe to this day.

This mode of administration, while it is not ideal, nor in full accord with the character and mission of the Church as such, was far in advance of former methods, by which the duty was thrust upon the civil ruler and missionary operations were conducted under the direction of the government, which had charge of the affairs both of state and of Church. The societies, though they embraced only a fraction of the membership of the churches, had a great advantage, inasmuch as, in harmony with the principles and methods of Francke, they emphasized individual responsibility and made the success of the work depend upon voluntary support.

As long as the established churches and universities stood aloof from the work, one of the greatest difficulties was the securing of able and trained men for the service. Resort was had to lay workers with little or no preparation. Later on most of the societies established seminaries of their own for the training of their missionaries, and these institutions have continued in Europe to the present day. Here in America, and for mission service in a few of the dissenting churches in England and in the Church of Scotland, men receive their training in the regular theological seminaries of the respective denominations.

The Established Church of Scotland and the Moravian Church are the only ones among the churches of Europe that carried on mission work under the direct administration of the churches as such from the beginning. In Sweden missions have been carried on under the auspices of the state church since 1874.

As to the individual societies that sprang into existence in rapid succession, we can here make only brief mention of some of the leading ones in England, Ger-

many, and the Scandinavian lands, together with the situation in our own country.

2. Societies in Great Britain.

The *Baptist Society,* founded at the instigation of William Carey in 1792, is the first one of the modern organizations, the pioneer that led the van and gave a stimulus to many others. Carey's memorable sermon on the classic theme: "Expect great things from God; attempt great things for God," was followed by the little organization of twelve ministers assembled at Kettering. Carey himself led the way as the first missionary. In the expanding work in North India he was joined later on by additional missionaries, the most noted of whom — scarcely less distinguished than Carey himself — were Marshman and Ward. Owing to the intolerance of the East India Company, they were compelled to withdraw to the Danish territory of Serampore, and only after the lapse of more than a decade were they permitted to labor on British territory. The Serampore Mission, with the unique triumvirate, Carey, Marshman, and Ward, fills one of the illustrious chapters in the chronicles of missions. Among the notable results of their work we find extensive literary products, translations of the Bible in whole or in part into many languages and dialects, schools for girls as well as for boys, a college for the training of native workers and leaders, medical mission work, and some thirty mission stations.

At present the society is carrying on work in India, China, Palestine, Central Africa, and the West Indies. It has 166 ordained missionaries, 49 lay and women workers (*not including wives of missionaries*), over 21,000 communicants in native churches, and a total of 45,000 adherents, or native Christians. The income of

the society is: From home sources, $438,500; from the field, $35,000.

The *London Society,* established in 1795, received its first impulse from letters of Carey to his supporters in England and was the direct result of his work in Bengal. Ministers and members of the Independent, the Presbyterian, Wesleyan, and Episcopal churches united in the organization. Cook's narratives suggested the South Sea Islands as first field. In the spring of 1797 the mission ship "Duff," in command of Captain Wilson, landed on Tahiti with a company of twenty-nine workers, four of them ordained missionaries, one a surgeon, and the others artisans. Among the distinguished missionaries of this society should be mentioned: John Williams, the apostle of the South Seas and martyr of Erromanga, Moffat and Livingstone in South Africa, Morrison and Milne in China, and Chalmers in New Guinea.

Present fields: China, India, South Africa, Madagascar, and Polynesia. The society has 166 ordained missionaries, 122 lay and women workers, 84,000 communicants, and nearly 310,000 native Christians. Home income, $714,000; from the field, $204,000.

The *Church Missionary Society* was organized in 1799 by members of the Church of England. At first no suitable men for the field could be secured in England. Accordingly men were drawn from the Jänicke mission seminary in Berlin, and later from the Basel Society. About a hundred and twenty in all came from Germany, among them Rhenius, Pfander, Krapf, and Rebmann. Amid great difficulties and conflicts this society endured and has grown to be the largest of all the Protestant organizations. From its seminary at Islington, since 1825, over five hundred missionaries

have gone forth. Among them may be mentioned Samuel Crowther (who rose from slave boy to bishop in West Africa), Alexander Mackay in Uganda, Marsden in New Zealand, and Henry Martyn in India and Persia.

Principal fields at present: Persia, Palestine, China, Japan, India, Africa, North America, and Australia. On thirty different fields it has 415 ordained missionaries, 555 lay and women workers, 110,200 communicants, and 347,400 native Christians. Home income, $1,900,000; from the field, $18,800.

Among the smaller societies of England we would mention the *South American Society*, started in 1844 in consequence of the heroic efforts of Captain Allen Gardiner on the coast of Patagonia. Its missionaries labor among the Indians in Tierra del Fuego and Chile. It is supporting 15 ordained missionaries and 43 lay and women workers, and has gathered about 3,000 native Christians.

The *Established Church of Scotland* sent its first missionary to India in 1829, in the person of the celebrated Dr. Alexander Duff, pioneer of education and higher schools in India. Its present fields are in India, East Central Africa, Palestine, and China. It has under its direction 34 ordained missionaries, over 100 lay and women workers, and 16,000 native Christians.

The *United Free Church of Scotland* (the United Presbyterians united with the Free Church in 1900) has been carrying on foreign mission work since 1843. Much attention is paid to the maintenance and development of schools in India. Its industrial missions at Lovedale, South Africa, have become models in this line of work. Missions are maintained in India, Africa, Arabia, Palestine, the New Hebrides (John G. Paton, a veteran of the Reformed Presbyterian Church), Man-

churia, Japan, and the West Indies. It has 155 ordained missionaries, more than 200 lay and women workers, and 46,000 native Christians.

The *China Inland Mission,* founded by Hudson Taylor in 1865, has become the largest of the societies of the individual and undenominational type. The somewhat eccentric founder was imbued with consuming missionary fervor and inaugurated some radical methods, many of which have been corrected by experience. One of the characteristic features of the movement is the employment of a large proportion of women workers even as regular preachers. Many workers went out at their own charges. Emphasis was laid on "faith missionaries" and on "witnessing," it being deemed sufficient to make a hasty proclamation of the Gospel in rapid touring. The association, with many branches in different lands, is at present maintaining 367 laymen and 307 women workers in 18 foreign fields, where they are ministering to about 75,000 native Christians.

SUMMARY. *British societies* report a total of 2,551 ordained missionaries, 2,271 laymen, 2,387 unmarried women workers, 676,000 communicants, and 1,704,000 native Christians in foreign fields. Home income, $8,995,000; from the field, $2,509,000.

As the Bible societies of Protestantism have been a potent factor in the work of evangelization, we must take note, by way of illustration, of the *British and Foreign Bible Society,* organized in 1804. It has rendered invaluable aid to missionary societies in the printing and distribution of Bibles and Scripture parts. Its European agents in mission lands rank in every way as missionaries. There are more than 8,000 auxiliary and branch societies. It has an income of $1,200,000 and issues annually above five million copies of the Bible,

the New Testament, and Scripture portions. The whole number issued since the formation of the society is upwards of 225,000,000 in more than four hundred languages and dialects.

3. Societies in Germany.

The history and progress of the missions of the *Moravian Church* have been sketched in the preceding chapter. We proceed to note briefly the work of some of the leading Protestant societies in Germany.

The *Basel Society* (composed of members of the Lutheran and the Reformed churches) established a mission seminary in 1815, and began to send out missionaries under its own direction five years later. This society grew out of a movement started in southern Germany and Switzerland by Superintendent Urlsperger, of Augsburg. Its aim was to nurture faith and revive Christian life, and it soon led in the direction of missionary interest and activity. In connection with the work of evangelization the Basel Society carries on extensive industrial operations. It was the first German society to engage in medical mission work.

Present fields: South India, China, and West Africa (on the Gold Coast, where the heroic Ramseyer labored with great devotion and success for so many years.) The society employs 228 missionaries and 19 women workers, and has under its care in the native congregations about 34,000 communicants and 60,600 baptized Christians. Home income, $427,000; from the field, $100,000.

The *Berlin Society* (Lutheran within the Prussian Union) was founded in 1824. Its first missionaries were sent out ten years later, to South Africa. Among its able and devoted directors (in English societies they

are called secretaries) Doctors Wangemann and Wallmann are most distinguished. Of its many able missionaries Posselt, Kropf, and Merensky deserve special mention.

Present fields: South Africa, China, and German East Africa. It reports 124 missionaries, 28 women workers, 30,000 communicants, 63,000 baptized Christians, and an income of $292,000.

The *Rhenish Society* (Lutheran and Reformed) was founded at Barmen in 1828. Among its faithful and distinguished missionaries it records the names of Hugo Hahn, among the Herero, South-west Africa, and Nommensen and John Warneck, among the Bataks in Sumatra.

Present fields: South-west Africa, Borneo, Sumatra, Nias, China, and German New Guinea. It has 190 missionaries (including five physicians), 25 women workers, 70,000 communicants, 160,000 baptized Christians, and an income of $250,000.

The *Leipzig Society* (Lutheran) was founded at Dresden in 1836, and twelve years later the headquarters were removed to Leipzig. Its first distinguished director was Dr. Karl Graul. Most of its missionaries have had a university training. Missionaries were sent to India in 1840 to resume and continue the work of the Danish-Halle Mission among the Tamils. In questions pertaining to caste the Leipzig missionaries have pursued a more lenient practice than most of the other Protestant missions.

Present fields: South India, Burma, British and German East Africa. It records 71 missionaries, 24 women workers, 11,500 communicants, 24,000 baptized Christians, and an income of $160,000.

The *Gossner Society* (Berlin II — Lutheran and Re-

formed) was founded in 1836 by Pastor John Gossner, formerly a Roman Catholic priest, who ten years before had publicly embraced Protestantism. He was sixty-three years of age when he started this new society. During the first decade he sent no less than eighty missionaries into different fields, most of whom entered the service of other societies. Later, work was begun in India, along the Ganges and among the Kols in the northern hills. This work has enjoyed a healthy growth, so that now the society supports 51 missionaries and 6 women workers, and has gathered 77,000 baptized Christians in that field. Its income is about $120,000.

The *Hermannsburg Mission* was started by Pastor Louis Harms in 1849 in his village congregation in the Lüneburg heath, province of Hanover. His decided nature and strong Lutheran convictions caused him to sever his connection with the North German Society. He established a mission seminary in the hamlet of Hermannsburg and began the work of training missionaries. Four years later eight candidates were ready to be commissioned. They sailed, together with eight colonists, in the mission ship "Candace," which had been built for the purpose, and, failing to secure entrance into the land of the Gallas, on whom the devoted leader had set his heart, landed in Natal, South Africa, and began to lay the foundations of this remarkable mission in September, 1854. It has developed into a prosperous and growing mission among the Zulus and the Bechuanas. A field started in Australia was later transferred to the Immanuel Synod. Work was begun in India in 1866, where, up to the present time, ten main stations have been established among the Telugus north and west of Madras. Today the society, with the help of its many friends, is supporting in the two fields 65 missionaries and two

women workers, has gathered 71,700 baptized Christians, and has an annual income of about $145,000.

Of the smaller Lutheran societies we would mention the Breklum, the Bielefeld, and the Neuendettelsau missions.

The *Breklum Society* (Schleswig-Holstein), founded in 1877, maintains 25 missionaries and 8 women workers in India (Teluguland and Jeypur), where they have gathered 14,000 native Christians.

The *German East Africa Society* (Berlin III), founded in 1886, now called the *Bielefeld Mission*, since more recently it passed under the direction of Pastor von Bodelschwingh, is carrying on successful work in German East Africa, where it is supporting 14 ordained missionaries and one physician.

The *Neuendettelsau Society* is an organization for both inner and foreign mission work, and is the result of the fervent and indefatigable labors of Pastor Wilhelm Loehe. In addition to extensive diaspora work in behalf of the scattered Lutheran immigrants in our country and work among the American Indians as well as among the Papuas of Australia, the society started a thriving mission in German New Guinea in 1885. In the latter field, where John Flierl is the senior missionary and able leader, there are now 31 missionaries at work.

SUMMARY. *German societies* report a total of 931 ordained missionaries, 143 lay workers, 158 unmarried women workers, 272,000 communicants, and 656,000 native Christians. Their income is about $2,500,000.

4. Societies in the Scandinavian Countries.

The *Danish Society*, founded independently of the state church in 1821, did not send out missionaries of its own until forty years later. A mission was begun

among the Tamils in India, where now the society is supporting 14 missionaries. More recently a mission was started in Manchuria, where there are now 13 missionaries. It has an income of $60,000.

The *Norwegian Society* was founded in 1842. Interest in the work is fostered through numerous auxiliaries in different places. It carries on mission work in South Africa, Madagascar, and China. It reports 65 missionaries, 18 women workers, 80,000 native Christians, and an income of $230,000. Numerous smaller societies have come into existence in Norway in recent years.

In Sweden there are, in addition to the *Church Missionary Society* (under the direct auspices of the state church), founded in 1874, and three independent societies of larger scope, one of which (the *Swedish National Society*) was organized in 1856, several smaller societies of more recent date. The National Society, maintaining missions in East Africa and India, appears to surpass the others in number of missionaries and amount of income. The Church Mission supports 22 missionaries and 15 women workers in South India (the Swedish Diocese in connection with the Leipzig Mission) and in South Africa, and has an income of $60,000.

The *Lutheran Finnish Society* was founded in 1859, on the occasion of the seven hundredth anniversary of the Christianization of Finland. It is maintaining 19 missionaries and 10 women workers in South-west Africa and China, and has an income of about $60,000.

SUMMARY. *Scandinavian societies* report a total of 185 ordained missionaries, 33 laymen, 70 women workers, 58,000 communicants, 110,000 native Christians, and an income of $560,000.

5. Societies and Denominational Agencies in the United States.

The *American Board of Commissioners for Foreign Missions,* founded in 1810, is the leading one of the few independent societies in our country. It owes its origin to the missionary interest and enthusiasm which had been fostered for some time among students of Williams college and Andover seminary. Among the leaders of this mission band were the men who became the first missionaries of the society, among them Samuel J. Mills, Adoniram Judson, Samuel Nott, and Samuel Newell. Their petition to the General Association of Independent Ministers, assembled at Bradford in June, 1810, led to the formation of the society in the fall. At the present time the Board represents in the main the interests of the Congregational churches. Its policy has laid emphasis on the speedy development of native churches to a stage of self-support and self-government. This is exhibited on a large scale in the work in Hawaii, under Titus Coan, and in Japan. This movement toward self-government has sometimes been unduly hastened to the injury of the work.

The American Board carries on extensive operations in twenty leading foreign fields, including the Orient, the Philippines, and Micronesia. It reports 172 ordained missionaries, 31 laymen, 210 unmarried women workers, 76,600 communicants, and 171,000 native Christians. Home income, $1,032,000; from the field, $300,000.

Every leading denomination in our land carries on more or less extensive operations in the foreign field under the direct auspices of its church organization. Though the Lutherans rank third among the Protestants in number of members, the Methodists, Baptists, and

Presbyterians rank highest in contributions of men and means for the evangelization of the heathen, and the Lutherans are surpassed by some of the smaller denominations.

In regard to the foreign mission work of the leading Lutheran synods we would note the following:

The *General Synod* ranks first in point of age and extent of work. It has been carrying on work among the Telugus in India since 1844. Later, work was begun in Liberia, West Africa. It is supporting 20 ordained missionaries and 13 women workers, and has gathered a native membership of 40,000 Christians. Home income. $137,000; from the field, $19,000.

The *General Council* was induced by the veteran missionary, Rev. C. F. Heyer, to take up work among the Telugus in India in 1869. Recently the General Council has united with the Danish Synod and the United Synod of the South in co-operative work in Japan. It is also maintaining a growing mission in Porto Rico. It has 11 ordained missionaries, 9 women workers, and 17,000 native Christians. Home income, $70,000; from the field, $5,000.

The *United Norwegian Church* is carrying on work in Madagascar and China, where it has 20 ordained missionaries, 13 women workers, and 1,900 native Christians. Income, $84,000.

The *Swedish Augustana Synod,* besides liberally supporting the work of the General Council in India and Japan, is maintaining independently a mission in China, where it has two ordained missionaries, a physician, and two women workers, expending about $16,000 annually.

The *United Synod of the South*, numbering only 50,000 communicant members, has been maintaining a

foreign mission in Japan since 1892, where it has four ordained missionaries and 400 baptized Christians.

The *Missouri Synod* has been at work in a portion of the territory of the Leipzig Mission among the Tamils in South India since 1895. It has twelve ordained missionaries and over 400 baptized Christians.

The little *Hauge Norwegian Synod,* with a communicant membership of only 36,200, has been carrying on a mission in China since 1891, and has at present five ordained missionaries, two physicians, one layman, five women workers, and 600 baptized Christians.

Several of the synods support the work of the Neuendettelsau, the Hermannsburg, and other German societies.

Among the other agencies for the spread of the Gospel the following may be noted:

The *American Bible Society,* organized in 1816, besides working among the colored people of the South and the destitute and unchurched classes in our land, has rendered notable service in mission lands. It is distributing annually over three million volumes of the Scriptures and portions in more than a hundred languages. It has nine home and twelve foreign agencies, furnishing many missions with the Bible in the vernacular of their field.

The *Student Volunteer Movement,* the *Missionary Education Movement,* and the *Laymen's Missionary Movement* have done much valuable work in developing missionary interest and activity in educational institutions and churches. No less than five thousand student volunteers have reached the foreign field, and are working under the auspices of their respective boards. Thousands of students and young people have been enrolled annually in mission study classes for the purpose of

systematic study and with a view to the increase of knowledge and active participation in the work. The men of the churches have been aroused and enlisted in the cause as never before, and the contributions in many churches have been greatly increased.

SUMMARY. The *Protestant societies and churches in the United States and Canada* report a total of 2,310 ordained missionaries, 838 laymen, 2,072 women workers, 876,000 communicants, and 1,338,000 native Christians. Home income, $12,290,000; from the field, $2,035,000. SUMMARY OF THE PROTESTANT SOCIETIES OF THE WORLD.

According to the statistics of Dr. D. L. Leonard for 1911, the reports aggregate the following: 6,800 ordained missionaries, 3,600 laymen, 5,000 unmarried women workers, 2,305,000 communicants, and 4,876,000 native Christians. Home income, $25,300,000; from the field, $5,500,000.

During recent years, according to the most complete statistics at hand, there has been notable increase in the work of nearly all the societies and denominations of Christendom. Of the 995 main and auxiliary and co-operating societies and agencies enumerated in the World Atlas of Christian Missions, published by the Student Volunteer Movement on the basis of material collected for the World Missionary Conference held at Edinburgh in June, 1910, there are 377 principal societies that appoint and send out missionaries, 163 auxiliaries to these principal societies, 117 agencies aiding societies in other lands, 303 co-operating and collecting societies, 13 auxiliaries to the latter, and 22 independent and unconnected missions. The total income and contributions of these agencies amount to $30,378,500 — or, according to Dr. D. L. Leonard's tables, $30,816,000.

CHAPTER VII.

COMPREHENSIVE SURVEY OF THE LEADING FOREIGN FIELDS.

1. Some General Observations.

The foreign missionary situation of today is the result of gradual development and expansion since the beginning of the nineteenth century. This was due to the growing missionary interest in the Protestant churches and the increasing accessibility of the foreign fields. The normal character of the development is shown by the fact that by far the largest increase set in during the last quarter of the century. Within the past thirty or forty years the number of missionaries and the contributions for foreign missions have multiplied threefold.

The fields were occupied not from arbitrary choice, but in accordance with the Lord's providential guidance, wherever doors of opportunity were opened. The relatively greater accessibility and receptiveness of the uncivilized nations has resulted in greater expansion among them than among the civilized nations of heathendom. While in India, China, and Japan there are at present some 4,000 Protestant missionaries (men — ordained, physicians, and other lay workers) and 1,214,000 baptized Christians in a total heathen population of 700 million, there are 7,000 missionaries and 2,235,000 baptized Christians among the 180 millions of the uncivilized and barbarous races of the earth.

The slowest progress in Protestant mission work has been that among the Mohammedans. Since its rise in the seventh century and its spread, first in the Turkish

Empire, then westward over North Africa and into Spain, and in the course of time throughout the East, into Africa and the islands of the Pacific, Islam has been the most relentless and formidable foe of Christianity. Today the battle is on in many lands between the crescent and the cross for the conquest of the heathen races of the earth. The conflict centers around the realm of the Turk and the cradle of Islam, whence its emissaries go forth to challenge and, if possible, arrest the advance of Christianity in Africa and other lands. Islam, formerly conquering by fire and sword, has in modern times appropriated the educational methods of Christianity and is sending forth trained missionaries to lead its propaganda. In lands dominated by Mohammedan powers every attempt to win Moslems for the Christian faith is met by repressive measures that in many cases involve violence.

In point of numbers, as well as in its fanatical spirit of hostility, Islam is a formidable antagonist. Of the 1,540,000,000 inhabitants of the earth, the Mohammedans probably number more than 200 million, while the number of nominal Christians (Protestant, Romish, and Greek) is estimated at 540 million.

Of this insidious enemy of the Gospel Dr. H. H. Jessup, a veteran missionary in Syria, said: "Islam — the mightiest system of monotheism the world has ever known, 'shadowing with wings' the three continents of Asia and Africa, having in its progress stamped out of existence tens of thousands of Christian churches and riveted upon 200,000,000 of men its doctrines, polity, ceremonial, and code of laws, * * * until it stands today like a towering mountain range whose summits are gilded with the light of the great truths of God's existence and unity, and whose foot-hills run down into

the sloughs of polygamy and oppression and degradation of woman."

2. The Situation in the Western Hemisphere.

In this survey we include Greenland and Labrador, work among the North American Indians, the West Indies, Mexico, and South America.

The limited population of Eskimos and mixed races along the southern coast of *Greenland* has been completely Christianized. The Danish Lutheran Church, which has charge of the field, is carrying on mission work in out-lying districts.

In *Labrador* the mission work is divided among the Moravians (since 1752) and the London Society. The work among the Eskimos has been maintained amid great discouragements. There is still little prospect of building up self-supporting churches. Much interest has been awakened through Dr. Grenfell's work among the American fishermen of the coast.

Alaska was purchased from Russia by the United States in 1867, and ten years later Dr. Sheldon Jackson, of the Presbyterian Church, established the first mission station at Fort Wrangel. The Eskimo population is about 14,000, and there is about the same number of Indians in the territory. Pt. Barrow and Sitka are the most important of the ten stations of the Presbyterian mission. The Moravians (since 1885) have three stations, and since 1890 several other denominations have been at work among the settlers and the native Indians and Eskimos. The story of the heroic William Duncan[1] and his old and new Metlakahtla, Christian Indian communities of unique and exemplary type, is one of the fascinating monographs of missionary history.

[1]The Apostle of Alaska, by John W. Arctander, LL. D.

Wars of conquest and the rapacity of white settlers and adventurers interfered greatly with the heroic efforts of the pioneer missionaries to Christianize the *American Indians*. Mission work among them was carried on by many organizations in every part of the country. For example, the pastors who were sent over by Wilhelm Loehe as diaspora or home missionaries founded German Lutheran colonies and congregations in Michigan, and also began work among the neighboring Indian tribes. Among these pioneers were Pastors Craemer and Baierlein.[1] As civilization and settlement spread westward, the territory was seized by the whites, and mission work among the Indians became more difficult and less hopeful. The Indians acquired many vices and evils from their white oppressors. In recent years the National Indian Association, among other benevolent and missionary organizations, has done much, through direct mission work and suggested legislation, to make the outlook for the Indian more hopeful. Thirty years of agitation have resulted in the abandonment of the reservation system, the dissolution of the tribal organizations, and the incorporation of the Indians as individual members of the American communities. Indian education has been greatly extended, and special emphasis is laid upon industrial, moral, and political education, so that the Indians may be enabled to become self-supporting and self-governing members of the community. Our government is maintaining for this purpose upwards of three hundred graded and industrial schools. These, together with the mission schools, enroll about 45,000 Indian pupils. The Indian population is not only holding its own, but is in-

[1] Baierlein's "Im Urwald bei den roten Indianern" is a thrilling story of Christian devotion to an oppressed and, at that time, diminishing race.

creasing in numbers. In 1890 those in the United States numbered 243,000; in 1910 they numbered 305,000, not including those in Alaska.

Christian missions are being carried on among the various Indian tribes by different denominations with considerable success. The number of those in the northern part of California, for example, who are reached by Protestant missionaries has increased from 1,820 to 8,400 in four years. Protestant missions in the United States have an enrollment of about 100,000 baptized Indians.

In Canada effective work among the Indians is carried on by the Church Missionary Society of England and by a number of denominations.

Mission work in the *West Indies*, with a population of some five millions, has been carried on by various denominations, including the Moravians (since 1732) and the United Presbyterians of Scotland (since 1847). At present there are from seven to eighteen agencies at work on the different islands. They report 630 missionaries and 258,000 communicant members.

Central America has a nominally Roman Catholic population of about four million, consisting of Negroes, Indians, and mixed races. In addition to the Moravians (since 1849), there are fifteen Protestant agencies at work, represented by a hundred missionaries and 8,200 communicant members.

Mexico is one of the hardest of mission fields on account of the turbulent, revolutionary character of its heterogeneous population, the illiterate and morally degraded condition of the nominal but spiritually neglected adherents of Rome, and the fanatical domination of the Romish hierarchy. Still, Protestant missions have made some headway even in this priest-ridden land, where the

Romish Church has held sway for centuries, but where it has left its own people practically without the Bread of Life. Working among the foreign settlers, and the native and mixed races, there are eighteen American and Canadian agencies, represented by two hundred missionaries, who have under their care 25,000 baptized Christians. They report a total of 92,000 adherents.

South America has a population of forty-three million, comprising about eight million people of pure white blood, over the half of whom are residents and settlers from Europe and America, probably about five million Indians, and the remainder of mixed race.

It is a land where crosses and saints abound, but where the Word of the cross has been practically hushed under the shameful misrule of a corrupt Roman Catholic hierarchy for four centuries. Illiteracy and immorality and spiritual famine abound in these states that have so frequently been the scene of political strife and revolution.

Various Protestant societies and churches are carrying on the work of the Gospel among the European and American settlers and the neglected Roman Catholic population in different states. Apart from this, some feeble efforts are put forth to reach the native races and non-Catholic heathen in Bolivia, Paraguay, the Argentine, and Chile, while the Moravians are carrying on a prosperous mission in Dutch Guiana, and Anglicans and Methodists are doing similar work in British Guiana.

In *Dutch Guiana* (Surinam) the Moravians have been laboring amid the greatest difficulties and sacrifices since 1738. In consequence of the unhealthy climate nearly half of the 370 men and women who were sent to this field sank into early graves. Still, this band of sturdy missionaries held out, and now they have six

congregations in Paramaribo, the capital, where nearly half of the total population of 80,000 reside. Altogether they have 20 principal stations, with a membership of 32,000 souls.

The South American Missionary Society, started by the tragic death of Captain Allen Gardiner, is working with success among the Indians of Chile and Paraguay. In the *Patagonians* Charles Darwin thought that he had discovered the missing link between man and the monkey. He had declared that they could never be civilized. When, some years later, he learned to know what the missionaries had accomplished among the brutal Patagonians and Fuegians, he expressed his astonishment and admiration and is said to have contributed regularly, from this time forth, to the society's funds.

While there are diaspora missions in behalf of the European settlers in Brazil, no Protestant mission work is done among its 1,300,000 Indians. There is a little Bolivian Indian mission, but there is no mission working among the 1,700,000 Indians of Peru save a single station of the Regions Beyond Missionary Union of England, with its industrial farm.

All told there are only about seven comparatively small evangelical missions working among the Indians of South America.

3. The Missionary Outlook in Africa.

The story of the early African missions and of the heroism of such pioneers and pathfinders as Moffat and Livingstone is one of the historical romances of modern missions. Many mission workers of today received their first impulse from the annals of the Dark Continent with its tales of woe and cries for relief. After spending thirty years of his life in an unwearied effort to evan-

gelize the native races of South Africa, to explore and open a path into the unknown interior, and to abolish the desolating slave-traffic, Livingstone, as it were with his dying breath, uttered the memorable words: "All I can say in my solitude is, may Heaven's rich blessing come down on every one — American, Englishman, Turk — who will help to heal this open sore of the world."

Wonderful are the changes that have taken place since then. Many have come forward to share the blessing which the great explorer implored upon mission workers. From him Henry Stanley received inspiration to heroic endeavor, and now, after the lapse of a single generation, the Dark Continent, with its chains of mission stations not only round its coasts, but into its very heart, looms up as one of the brightest and most hopeful among mission fields. Let the rising generation read the story of marvelous transformation and be impressed with the power of divine grace: "See what hath God wrought!"

Precious lives have been sacrificed more freely on this field than in any other of the world's mission lands. The "waste" was due in large measure to the fatal climate and inability to meet the new conditions of life. But the supply of willing workers never failed, and meanwhile the victories of medical science have made life safer and more endurable there and everywhere on the earth. After some years of trial and experimentation and endurance, even while the work appeared fruitless and hopeless to many, the evangelization of Africa is advancing at a rapid pace.

Within the limits of our survey we can only gather up a few out-standing points and take a bird's-eye view of the different sections of the field.

South Africa, being almost entirely under Dutch,

British, and German rule, is fully open to mission work and is one of the most promising fields. Even the Hollanders, who formerly were hostile to missions, are now maintaining a society that is conducting work farther north. The natives of the dominant race, the Bantu, including the Zulus and the Bechuanas, are of a higher type than the negroes of the Congo region, while the degraded Hottentots (Nama) and Bushmen are intellectually of the lowest grade. The influx of a large immigration of whites, in addition to the different native races, has resulted in a diversity of racial elements that interferes with the work of unification in larger church organizations.

Notwithstanding the devastating South African wars and the more recent menace of the Ethiopian Movement, whose aim is to wrest the native churches from the needful and benevolent supervision of the foreign missionaries and to unite them in an independent national African Church under native leaders, the Christian churches are making real progress in the direction of self-support and self-government that has promise of permanence. With few exceptions, all of the fifty-two missionary societies and agencies that are at work on this field are giving much thought to the solution of this problem. To this end much emphasis is laid on education, the training of native workers and leaders, and the development of the spirit of self-support.

Among the Continental societies at work here are the Berlin, the Hermannsburg, and the Rhenish. In addition to seventeen South African societies, connected with various denominational missions, there is a Telugu Baptist Society (since 1903), laboring among the many imported coolies from India, who are employed under contract in the mines. The 52 societies report a total

of 649 ordained missionaries, 288 laymen (including six physicians), 187 unmarried women workers, and 623,000 baptized native Christians.

In *German South-west Africa* the Rhenish missionaries and others are laboring successfully in Namaqualand, Damaraland, and (more recently) in Ovamboland. Here the Rhenish missionary, Dr. Hugo Hahn, was the pathfinder of the Herero mission. During the era of colonial expansion and the ensuing wars the missions suffered greatly.

In *Cape Colony* Hottentots and Kafirs predominate. Africaner, the notorious Hottentot chief, known as the "Bonaparte of South Africa," who had been a terror to the whole country, was won for Christianity by Robert Moffat. When a farmer saw Africaner on a journey in the company of Moffat whom the chief was reported to have killed, he exclaimed: "O God, what cannot Thy grace do! What a miracle of Thy power!" Dr. Kropf, of the Berlin Society, rendered a notable service through his translation of the Bible into the Kafir language. At Lovedale we find the celebrated industrial schools and prosperous mission founded by Dr. James Stewart,[1] of the Free Church of Scotland. In Natal, Zululand, and Transvaal are the growing missions of the Hermannsburg Society among the Zulus and the Bechuanas.

Madagascar may fitly be included in the survey of Africa. Off the south-eastern coast lies the large Martyr Isle, and farther east the smaller island Mauritius. A large part of the population of the latter is composed of imported coolies from India, and the mission work is now in charge of the Society for the Propagation of the

[1] Stewart of Lovedale, by James Wells, D. D. A most instructive narrative.

Gospel. The story of the persecutions triumphantly endured by the early Christians of Madagascar should be read by every friend of missions.

Among the agencies at work on the field are the Norwegian society (the Norske Missionsselskab, since 1866), and the United Norwegian Lutheran Church of America (since 1893). The two report a total of 49 ordained missionaries, 19 women workers, and 73,000 baptized Christians, out of a total of 120,000 reported by the nine societies there represented.

The French authorities, of atheistic type, have up to a recent date shown themselves decidedly hostile toward the work of the Protestants. It is to be hoped that the Malagasy Christians of today will endure as faithfully amid persecution as did their forefathers of three-quarters of a century ago. But how sad and depressing the thought, that a professedly Christian nation should be found emulating the example of a heathen queen in trying to hinder the spread of the kingdom of Christ!

West Africa comes next as missionary territory in point of age. It extends from the Senegal to the Congo, and includes probably the most blood-drenched territory in mission lands. In this most forbidding field, doomed to early graves by the fatal climate of the coast, amid most degraded and demoralized races, and hard pressed by the encroaching forces of Islam from the North, the missionaries toiled and endured, and today he who runs may read of the wonderful triumphs and transformations which have been wrought of God through the faith of His people.

Here we find the scene of the thrilling story of Sierra Leone,[1] a British colony established in 1787 as

[1] Read Dr. A. T. Pierson's Seven Years in Sierra Leone.

a home for freed slaves, where William Johnson (the German Jansen) labored in the service of the Church Missionary Society. At the end of a period of fifty-seven years the Sierra Leone Church was declared to be self-supporting. In spite of the great mortality among the missionaries — 109 men and women succumbing within twenty-five years — others speedily followed to fill the vacant places.

Liberia is another state that owes its origin to a philanthropic movement to colonize American negroes. In 1847 it was constituted an independent republic, but the colony was ill prepared for self-government, and much trouble has ensued in consequence. Here, in Monrovia and vicinity, the Lutheran missions of the General Synod (since 1860) are taking on new life and expanding hopefully.

On the *Gold Coast* (British territory) there are extensive missions. Among the pathfinders of this district we find Thomas B. Freeman, a mulatto, in the service of the Wesleyan Society. The Basel Society sent its first missionaries to this field in 1828. None of the races had a written language. Two Basel missionaries, Zimmermann and Christaller, created a native literature and translated the Bible into two of the vernacular tongues. Here, at Kumassi, the capital of Ashanti, the brave veteran, Missionary Ramseyer,[1] toiled and suffered and endured, and has lived to behold and, as solace and cheer in his declining days, enjoy rich fruits and triumphs of the cross.

Here, on the *Slave Coast,* are missions in Togoland (the North German Society), Dahomey, and Yoruba.

[1] Those who are fortunate enough to be able to read German should read Gundert's "Vier Jahre in Asante."

In the latter country is Abeokuta with its romantic history, a refuge for those who fled and escaped from the slave-hunters. This district is bounded on the east by Nigeria, a large and prosperous field of the Church Missionary Society, where the work has from the beginning been conducted by native missionaries, chief among whom was the colored bishop, Samuel Crowther.[1] From this center the mission is about to be extended among the Hausa tribes of the Western Sudan.

Next we come to the large German territory of *Kamerun,* where within the short period of twenty-five years the Basel missionaries have established twelve main and many out-stations, and where they are assisted by 260 native helpers.

Central Africa comprises the Congo region, explored in part by Livingstone and more completely by Stanley in 1876 to '77. The Congo Free State was established by the celebrated Berlin Conference in 1885 and made subject to Belgium. It is to be hoped that the atrocities perpetrated by the local authorities and the tyranny of King Leopold upon the helpless natives are subsiding and will soon be forever past, though we are just now reading about similar barbarities practiced upon the poor rubber gatherers in Peru.

The doors of opportunity opened by exploration and railway construction induced many workers to enter this inviting field. Much of the work was done hastily and lacked permanence. The region seemed specially attractive to what are known as "faith missions," as those of the Plymouth Brethren and others. The Moravians,

[1] Page's Samuel Crowther, the Slave Boy who became Bishop of the Niger. A stimulating example for youthful ambition unto a worthy life.

together with German and Scotch societies, have, however, laid strong foundations for permanent work.

The English Baptists were the pioneers of the evangelical Congo missions. Among the leaders were such men as Thomas J. Comber and George Grenfell, a skilled engineer as well as a devoted missionary. While the territory gives promise of hopeful expansion, the work is still in large part in the primary stage of development. Great has been the heroism of the self-sacrificing missionaries whose graves are on the Congo, as, for example, six members of the Comber family. Of these men the natives have said: "How they must love us, seeing that they die for us!" Such seed has the promise of a large harvest.

East Africa was wholly unexplored territory, a closed land, sixty years ago. Here it was that Protestant missionaries led the advance that was followed by colonial occupation.

The pioneers were two German missionaries, Krapf and Rebmann, in the service of the Church Missionary Society. In 1844 Dr. Krapf, having failed to gain a foothold in Abyssinia and among the Gallas, landed at Mombasa and established the first East African mission station. When two months later his wife and only child died, and he himself lay prostrate with fever, he wrote to the home society these prophetic words: "Tell our friends that in a solitary grave on the African coast there rests a member of the mission that is connected with your society. That is a sign that you have begun the conflict with this continent, and as the victories of the Church lead over the graves of many of her members, you may be the more fully assured that the hour is approaching when you will be called to convert Africa from the eastern coast."

That vision is being realized in the execution of the far-reaching plans projected by Krapf himself. They include a chain of mission stations across the continent from Mombasa to the Gabun, and a completely equipped native ministry to take charge of the African churches. Krapf and Rebmann discovered the snow-capped range of Kilimanjaro, brought Uganda and the great lakes to the knowledge of the world, giving an impetus to further exploration, and laid the foundations for East African missions.

About this same time Livingstone was pushing his explorations northward, even to the extremity of Lake Tanganyika, and was sending fervent appeals to Christendom to put an end to the slave-traffic. He believed that the mission of the explorer was not to enrich commerce and science for their own sakes, but to bring practical blessings to mankind. He said: "The end of geographical discovery is the beginning of missionary undertaking." Livingstone has been truly called a king among the discoverers of the present age, but one who sacrificed his life in the service of Christ, in order that he might bring redemption to Africa.

The news of Livingstone's death was speedily followed by more aggressive warfare against the slave-traffic, the complete opening of Central Africa, and the rapid development of missions in the interior. Mission work was started and energetically pushed in Uganda and along the great lakes. They were followed by the Universities' Mission (started by Oxford and Cambridge) at Mombasa. Throughout this part of the continent the missionaries are coming into conflict with Islam in its efforts to take possession of Central Africa.

The story of the winning of *Uganda,* in spite of its cruel and rapacious kings and other apparently insuper-

able obstacles, with such heroes as Alexander Mackay, and such martyrs as Bishop James Hannington and G. L. Pilkington, is a convincing illustration of the truth of Christianity and the saving power of the Gospel of Christ. It was the young candidate Alexander Mackay who, on being sent forth with several other missionaries to Central Africa, said to the committee: When the news of the death of any one of us comes to you, "do not be cast down, but send some one else immediately to take the vacant place."

While mission work has been carried on in British East Africa since 1862, the work in *German East Africa,* following German colonial expansion, did not begin until more than twenty years later. The Neukirchener, the Leipzig, the Bielefeld, and the Berlin societies, together with the Moravians, are working hopefully in different parts of the territory.

One of the most prosperous missions in this part of Africa is the Livingstonia Mission, a chain of stations along the western coast of Lake Nyasa, under the direction of Dr. Laws, of the Free Church of Scotland. Extensive industrial, medical, and educational operations are carried on. The Livingstonia Institution, for the training of evangelists, teachers, physicians, and merchants, is patterned after the schools at Lovedale.

North Africa, an immense tract extending from the Mediterranean Sea to the southern border of the Sudan, and from the Atlantic to the Red Sea, is still unoccupied or only very sparsely occupied by Protestant missions. The flourishing Christian churches of the early centuries along the northern coast have been swept out of existence, and Islam has taken possession of the land and the people.

In the *Sudan* a small beginning has been made. A school has been established in Khartum. Direct mission work is still forbidden in Mohammedan districts. The British government, as far as its sway extends, favors Protestant mission work. The Swedish National Society has finally succeeded in establishing several stations among the Gallas.

The North Africa Mission is endeavoring, along a chain of stations extending from Egypt to Morocco, to bring Christian influences to bear upon the Mohammedans. It is in the nature of personal work among individuals. Several small missions are maintained in Egypt.

4. Survey of Asia and the Far East.

This survey will include a general review of the situation in the Turkish Empire and Persia, India and Farther India, the Dutch East Indies, China, Korea, Japan, and the Philippines.

The first Protestant missionaries, of the Church Missionary Society and of the American Board, were sent in the second and the third decades of the last century to Smyrna, Beirut, and Constantinople. For twenty-five years after the work was begun it was an offense punishable with death for a Moslem to make a profession of Christianity.

As there was no possibility of working directly and openly among the Mohammedans, the hope was indulged that, if the old and sterile Oriental churches could be revived and reformed, they might become efficient agents for the evangelization of the Mohammedan world. After some hopeful beginnings the original hope of the Christian workers was largely dissipated through the persistent opposition of the ecclesiastical leaders and the bitter jealousies between the different churches and com-

munities, as the Bulgarian, Armenian, Jacobite, Nestorian, and Coptic. At the same time the suspicion of the Mohammedans was awakened and resulted in repressive measures on the part of the Moslem governments.

A crisis was finally reached, and most of the evangelical organizations, rather than give up the attempt and withdraw from the field, determined upon the only other course open to them, namely, that of establishing independent evangelical churches. And this has been done without any intention or effort to antagonize the existing Oriental churches.

In *Palestine* the work, centering in the English-Prussian bishopric of Jerusalem, was greatly advanced by Bishop Gobat, through whose influence the Pilger Mission of St. Chrischona and the Church Missionary Society were induced to send workers into the field. The latter has established fifteen stations, and, by means of schools, Christian literature, and medical missions, is exerting considerable influence both upon Oriental Christians and Mohammedans. Aside from the missions of the Jerusalem Union (since 1852), we must note the benevolent activity of the Syrian Orphanage in Jerusalem, opened in 1860, and for many years under the direction of Dr. Ludwig Schneller, as also that of the home and school for girls (Talitha Kumi), and the hospital and deaconess' home, established by Pastor Fliedner of Kaiserswerth. Both are exerting a wide Christian influence in the Holy Land.

In *Syria*, centering in Beirut, the American Presbyterians are conducting large missionary operations. In that city they have established a university, the Syrian Protestant College, with a medical school, among other departments, which trains native physicians for the entire country. Much attention has been paid to the spread

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of Christian literature. Among the different versions of the Scriptures is the celebrated translation into Arabic by Doctors Eli Smith and Van Dyck, which has a very wide circulation.

In the course of time the American Board, among the first to enter this field, transferred some of its work to the Presbyterians. It is carrying on extensive missions in European Turkey south of the Balkans and throughout Asiatic Turkey. The large territory is divided into four districts, and has, in the aggregate, 150 congregations, with a communicant membership of 16,000.

Throughout the *Turkish Empire* Christian influence is brought to bear on a large scale upon the many different nationalities through the distribution of Christian literature, the extensive circulation of the Scriptures, and the educational work of the numerous schools of all grades and for all classes. Much progress has been made in higher education. Christian colleges are maintained in various parts of the country, and they are attended by students of all nationalities and religions. Besides the celebrated Robert College at Constantinople, the pioneer in this sphere and the Syrian Protestant College at Beirut, there are influential colleges at Smyrna, Harpoot, Aintab, and Tarsus, and hundreds of other high and boarding schools for boys and girls.

In *Arabia*, largely under the nominal rule of the Sultan of Turkey, with a population of eight million, there are only about twelve Protestant missionaries at four points along a coast of four thousand miles.

In *Persia* missionaries of the Presbyterian Church in the United States and of the American Board endeavored to carry on evangelizing work among the Nestorian Christians since 1835. In 1871 the American

Board transferred its missions to the Presbyterians, and now the work of the latter is divided into two districts, centering in Urmia and Tabriz in the west, and at Teheran and Hamadan in the east. The devoted work of Miss Fidelia Fiske among the girls is well known to missionary readers. The Church Missionary Society is sustaining a few stations in Persia and has extended its operations to Bagdad, which, though in the Turkish Empire, is a place of importance for Persian work.

In the neighborhood of Urmia several Lutheran pastors, in affiliation with Hermannsburg, have for over thirty years been serving congregations that manifest little or no progress toward self-support. Among the other agencies that are at work in this field, the Intersynodical Lutheran Orient-Mission Society, of America, has started work with two missionaries at Soujbulak, with the aim of carrying on evangelistic and medical work in Persia and Turkish Kurdistan.

The work on this most difficult territory, comprising Turkey, Syria and Palestine, Persia, Arabia, and Egypt, has not been fruitless. There are no less than 300 organized evangelical churches, with 35,000 communicants and more than 100,000 adherents. Educational, literary, and medical enterprises are sowing the seed of the Gospel over a wide area, and there is well grounded hope for increasing harvests.

India, virtually a continent, about one-third of the size of Europe and one-half that of the United States, has (including Burma) a population of 295,000,000 — nearly one-fifth of the population of the earth. In addition to the many diverse races, of which the native Dravidians and the Aryan invaders from the North are the most numerous, there are over sixty-two million Mohammedans. Of the one hundred and twenty lan-

guages used in India, Hindi and Bengali are the most widely spoken among the Aryans, while Telugu and Tamil are the leading languages of the Dravidian races. When to these diversities are added the many religions and cults here represented, together with the rigid system of caste, it is apparent that many perplexing problems are encountered in Protestant mission work.

By far the larger number of the Christian converts have been won from the lower castes and the outcastes, or pariahs, as they are called. In recent years the missionaries have been greatly encouraged by the growing movement toward Christianity among the Sudras and others of the higher castes.

In addition to the extended evangelistic work and itinerant preaching by the missionaries and their native helpers, there has been a rapid development of education by means of schools of all grades, even up to the university, together with expanding medical and industrial missions, literary activity, and zenana work. Not less than forty-four Christian colleges are in successful operation. There are in India 300 medical missionaries (men and women), 170 mission hospitals, and 355 dispensaries. The Bible has been translated into eighteen of the principal languages of India, and there are versions of the New Testament and Scripture portions in more than fifty other tongues. Woman's work for woman is one of the splendid features in the development of modern missions; and in India, as in many other mission lands, Christian women are doing invaluable work for the uplift of womankind in heathendom.

South India is the oldest mission territory and contains the most compact Christian communities. About two-thirds of the Christian population of India are found

in the Madras Presidency and the native states connected with it.

Here, laboring among the Tamils, we find, besides several other societies, the Leipzig Lutheran missions that have taken up and extended the work of the old Danish-Halle Mission. On the western or Malabar coast are the communities of the old Thomas Christians, many of whom have been incorporated in evangelical congregations; and here, among other Protestant agencies, the Basel Society is carrying on extensive mission work, including industrial operations in the line of weaving, carpentry, and tile works. The Lutheran missions, American and German, among the Telugus extend in contiguous territory from Madras northward for many miles along the eastern coast.

In the *Bombay Presidency* there is a Christian population of more than 220,000. Nine societies have their headquarters in Calcutta and have gathered a membership of some 20,000 Christians in that district.

From South India the work was extended to *Ceylon*, where at present four American and twelve British societies are represented by 54 ordained missionaries and 125 unmarried women workers.

In *Burma*, a province of Farther India, belonging to the Indo-British Empire, the chief missionary center is Rangoon, where in 1813 Judson laid the foundations of the prosperous missions among the Karens.

From *Siam*, where Christian missions have been maintained in the face of great obstacles, the work was extended into Laos with promising results in spite of the despotic rivalry of Romish missionaries. There are no Protestant missions in the other four states of French Indo China, with a population of more than twenty-five million.

In India proper there are, all told, no less than 110 societies at work, reporting a total of 1,358 ordained missionaries, 352 laymen, 1,400 women workers, and 913,000 baptized Christians.

In India, Ceylon, and Burma Protestant missionary societies have invested more than ten million dollars for the advancement of the work of the Gospel. The money has been spent in the purchase of land and the erection of churches, chapels, school buildings, hospitals, publishing houses, and other institutions. Strong native churches have been built up, and there is a growing tendency to unite in larger movements and organizations.

The *Dutch East Indies* form a connecting link between Asia and Oceania and comprise the larger islands, Sumatra, Borneo, Celebes, and Java, together with the Lesser Sunda Islands, and the Moluccas. On this territory there is a remarkable commingling of races and tongues, the Malay predominating, being the official language of the archipelago, while English is very extensively used.

While the Netherlands Society has done successful work in the Minahassa District of Celebes, which is now entirely Christian, the Rhenish Society has won marvelous triumphs among the wild Bataks of Sumatra.[1] At the recent semi-centennial of this mission, native Christian congregations numbering over 100,000 souls united in the jubilee services. The conflict on that field has been waged not only with animistic heathenism, but also against Islam. The Christian Bataks are erecting their

[1] Read Dr. John Warneck's "50 Jahre Batakmission in Sumatra," a thrilling narrative of successful work among the cannibal islanders; and The Living Christ and Dying Heathenism, by the same author, translated from the German, Die Lebenskräfte des Evangeliums.

own churches and school buildings and are largely supporting their native pastors and teachers. This is the result of the wise policy pursued by this mission from the beginning.

In *Java* the work of the missionaries has been hindered by the favor which the Dutch government has shown toward the Mohammedans. In *Borneo* the promising work of the Rhenish missionaries among the head-hunting Dyaks came to a standstill through a revolt of the Mohammedan Malays against the government, when all the inland stations were destroyed, and seven missionaries lost their lives. Some years later the work was resumed and is now beginning to bear fruitage.

China, with her dependencies, is equal in area to the United States, and, with a population of about 400,000,000, is the most populous country in the world. It is regarded as the most important missionary land today, both in view of its size and because of its remarkable development in the sphere of commerce and politics.

The first Protestant missionary, Robert Morrison, of the London Society, reached Canton in 1807. As the missionaries were not permitted to work openly or even to appear as foreigners on the mainland, they established bases at out-lying points, Malacca, Batavia, and Singapore, and spent much time in learning the difficult language, preparing a Christian literature, and getting acquainted with the customs and religions of the people. When Morrison died, in 1834, after twenty-seven years of labor on the field, he had singlehanded translated the largest portion of the Bible, had produced an English-Chinese dictionary, had prepared numerous pamphlets and tracts, had established a college and a dispensary, besides the regular work of preaching and teaching.

Foreigners had no treaty rights in the country until 1842. In that year five ports were opened to foreign residents, and the island of Hongkong was ceded to Great Britain. The treaty of Tienstin in 1860 resulted in toleration to Christianity and freedom of travel throughout the land.

The work in China has frequently been interrupted by wars and terrible massacres, in which foreigners and native Christians alike suffered. The most recent of these violent outbreaks was the Boxer uprising of 1900, in which, it has been estimated, 16,000 native Christians perished because they refused to deny their Christian faith. So far from banishing Christianity, these violent assaults upon the "foreign devils" resulted in the end, as did the persecutions of the early Christians, in the further spread of the Gospel and an increase of converts to Christianity. So, by 1904, every one of the nineteen provinces was occupied by missionaries, and during these four years the number of native Christians had greatly increased.

From the beginning of the modern mission work in China much emphasis has been laid on the training of native workers. The work of evangelization has been aided and advanced by extensive educational operations, by the preparation and dissemination of Christian literature, and by the rapid development of medical missions. Dr. Parker's hospital, opened in Canton in 1835, received nearly 2,000 patients the first year. At present there are 365 physicians (men and women) at work, in connection with 207 hospitals and 292 dispensaries.

Protestant missions are being prosecuted in this vast realm by 92 societies and churches, which report a total of 920 ordained missionaries, 583 laymen, 1,093 unmarried women workers, and 215,000 baptized Christians.

The recent awakening of the "sleeping giant" is resulting in such revolutionary progress as the world has never seen before. The Chinese are acquiring Western civilization with marvelous rapidity. The ancient Empire has been transformed as by a single bound into a progressive Republic. Many of its political leaders are professed Christians or favorable to Christianity. President Yuan Shih Kai has declared that Christians throughout the land shall enjoy the fullest freedom of worship, and that Christian churches are not to be oppressed with taxation. In the filling of public offices there is to be no discrimination against Christians.

In all this there is mingled promise and peril for the rapidly growing Christian churches and the advancing mission work in China. There is great danger of large accessions from motives other than Christian conviction. Those who have grown up in the belief that they could be Confucianists, Buddhists, or Taoists in turn, or all at the same time, may add to their former beliefs some of the truths of Christianity and without compunction enroll themselves as its adherents. Amid the wide-spread poverty of the people the danger of receiving "rice-Christians," a term used to denote those who accept the new faith for temporal gain, is very imminent in China, even as it is in India. Missionaries are fully aware of the danger, however, and most of them are exerting due care and precaution to build up Christian congregations that will be able to endure the trials and storms of time.

Tibet, called one of the integral parts of China, with an estimated population of six million, is still a closed land to evangelical missions. The government is in the hands of the priests or lamas, who are bent on keeping foreigners out in order to maintain their power

over the people. For half a century the Moravians have been doing preparatory work in what is called Little Tibet upon the border, ready to penetrate into the interior as soon as the way is open. More recently the China Inland Mission and several other agencies have been making similar preparations at other points on the border, in hopes for the open door which, it appears, cannot be delayed much longer.

Korea, the Hermit Nation, was as effectually closed a third of a century ago as is Tibet today. Mission work was begun two years after the treaty was made with the United States in 1882. Now the twelve million people of the peninsula are receiving Christian instruction at the hands of missionaries of eight American and Canadian, six British, and two Korean societies. They report a total of 90,000 baptized Christians.

The Koreans have responded with great eagerness to the message of the Gospel and have exhibited great earnestness in propagating the new faith. Many of the native congregations have organized societies of their own and are conducting large home missionary operations.

Japan is another of the Oriental kingdoms that has leaped into prominence during the life of a single generation. Until about forty years ago Christianity was a prohibited religion, regarded as subversive of the state.

When Commodore Perry entered the harbor of Yeddo in 1853, he succeeded in negotiating a treaty between Japan and the United States, by which two ports were opened to American trade. The first Protestant missionaries began work in 1859, but still it continued to be a crime for a Japanese to become a Christian, until the ban against Christianity was officially removed in 1873. The execution of the law against Christianity

having relaxed, the first Christian church in the Empire was organized the year before.

In this comparatively short period there have been rapid and extreme changes in the missionary outlook in the Sunrise Kingdom. Seasons of great brightness and hope alternated with times of darkness and despair.

Unlike the experience in most of the other mission lands, Christianity made its greatest progress in Japan among the higher classes. The Samurai, or old military class, were greatly interested particularly in the educational work of the missions and readily adopted the new faith.

One of the most remarkable characters among the native leaders was Joseph Neesima, who, after receiving a thorough education in the United States, undertook the establishment of a distinctively Christian Japanese university, the celebrated Doshisha. In 1875 the school was opened with eight pupils and two teachers in Kyoto, the sacred city, with its 3,500 temples and 8,000 Buddhist priests. This was followed by the establishment of schools in Tokyo, Sendai, and other places.

Great progress was made in the establishment of churches and schools until 1890, when a reaction set in, putting a stop to further progress. A futile attempt was made to revive the old Shinto faith and customs, and the Christian congregations were thoroughly sifted and purged of much dross. This season of trial and conflict lasted about ten years, when the churches regained their footing, and the progress has since been more normal.

The Japanese government has done much to advance the cause of modern education. It has established schools of all grades and pursues a liberal policy in their maintenance. The native Christian leaders have been very

aggressive. A number of the churches have organized missionary societies, managed by themselves and supported by their own contributions, and through them they reach out in evangelistic work beyond their own borders across into China and Korea.

"There is," as one writer says, "a general intellectual acceptance of the truths of the principles of Christianity." There is reason to fear that very much of the present popular trend toward a national form of Christianity and a Japanese Church is strongly imbued with the new theology and the rationalism that has been carried in from the West. It is to be hoped that, amid this and other perils, the Christian churches may not lose their distinctive character and the saving power of the cross of Christ.

Forty-eight societies and churches, at work in Japan and Formosa, report a total of 305 ordained missionaries, 54 laymen, 363 women workers, and 82,000 baptized Christians.

The *Philippines,* with a population of nearly eight million, were, ever since their discovery in 1520, under the exclusive domination of Romish priests and monks until the United States seized the reins of government in 1898. The Roman Catholics claim over 6,500,000 of the inhabitants as belonging to them, while of the non-Catholics 648,000 are registered as "wild and wholly uncivilized."

The first American churches to begin mission work in our new possessions in the Far East were the Presbyterian and the Methodist Episcopal churches. Their work began in 1899. At present eight American societies and churches, together with the American and the British and Foreign Bible Societies, are prosecuting mission work in the Philippines and Guam. They have

made an amicable division of the field, with Manila as a common center. The United States government is maintaining an efficient system of public schools, with about one thousand American and over four thousand Filipino teachers. The Protestant missions report 62 ordained missionaries, 6 laymen, 27 unmarried women workers, 37,000 communicant members, and 76,000 adherents.

5. The Work of the Gospel in the Isles of the Sea.

Oceania, the island world of the South Seas, offers many interesting and thrilling chapters to the reader of missions, and the narratives must be read in detail if one would gain a vivid and truly helpful impression of the blessed work of regeneration and transformation that has been accomplished through the power of the Gospel in less than a century. Here we can only attempt to give an outline and call attention to some of the points of special interest.

In a third part of the globe covered by the Pacific Ocean, between Asia and the Americas, there are seventeen groups of islands, many of which have been altogether and the others partially Christianized, and that practically in a period of fifty to seventy-five years.

This bewildering world of islands and islets has been variously grouped. We may view them in the following five principal divisions:

Polynesia, the largest division, including, as main islands, Hawaii, Samoa, Marquesas, Society (Tahiti), Cook (Hervey), Tonga (Friendly), and Fiji;

Micronesia, embracing the Gilbert, Marshall, and Caroline Islands;

Melanesia, comprising New Caledonia, Loyalty, New Hebrides, Solomon, Bismarck, and New Guinea;

Australia; and *New Zealand.*

The work of evangelization began with Tahiti, whither missionaries of the London Society were sent as early as 1797. After a season of futile endeavors and trials, due in part to inexperience, the work was gradually extended over a large part of Polynesia, and as far as New Guinea. The Church Missionary Society followed by sending missionaries to New Zealand. The Wesleyans and other societies established missions on Fiji and Samoa. The American Board sent missionaries to Hawaii and later into Micronesia, and Scotch and Canadian Presbyterians entered upon the work in the New Hebrides. Later other societies and churches began missions on different islands, until at the present time there are, all told, from three to sixteen societies at work in the different groups.

These societies and churches report a total of 277 ordained missionaries, 64 laymen, 95 women workers, 200,000 baptized Christians and many more adherents. The Bible in whole or in part has been translated into some forty languages. A large number of congregations have become self-supporting and are, in turn, sending missionaries of their own to neighboring or distant islands where there are still heathen to be Christianized.

Without attempting to touch upon all the islands mentioned, let us note the most important features of the leading groups.

Hawaii[1] (the Sandwich Islands), which was annexed to the United States in 1898 and constituted a territory in 1900, was Christianized by missionaries of the American Board. The first ones arrived in 1819. So great was the progress made that, in 1870, the Board

[1] The Transformation of Hawaii, by Belle M. Brain.

felt that its work was done, and the management of the fifty churches was turned over to the Hawaiian Evangelical Association. The native leaders, however, were not equal to the task thus imposed upon them, and the churches suffered a noticeable decline.

At present the Hawaiian Church co-operates with the American Board in its Micronesian Mission. Work was begun on the *Caroline Islands* in 1852, and from there extended to the Marshall and Gilbert Islands. Here, as on all the other islands, the pagan languages had to be learned and reduced to writing, portions of the Scriptures were translated, schools established, and a beginning was made in the training of native workers. Since the cession of the latter group to Germany the work is being transferred largely to German missionaries. In the little islands of Micronesia there are over fifty churches with more than 20,000 members and adherents.

Tahiti was the scene of great suffering and trial for the early missionaries. Gradually those who remained gained a stronger foothold, and the work began to prosper. The light spread from island to island until, on many of them, idolatry and heathen practices were utterly abolished.

In 1819 John Williams, who has been truly called the Apostle of the South Sea Islands, took possession of Raiatea and from there made his extended missionary voyages, planting missions in the Hervey group, establishing the Samoa mission, and starting work in the New Hebrides, where, on the shores of Erromanga, he fell a martyr at the hands of the savages, thus gloriously closing a most fruitful missionary career of twenty-two years. In Fiji, Tonga, and other groups the way had been prepared for the missionaries of other societies that

took up the work. For fourteen years after the first missionaries landed on Tahiti not a single convert was won. Under the energetic leadership of Williams there was such a wide diffusion of the Gospel with the help of native Christians that, before his death, no group of islands nor any single island of importance within two thousand miles of Tahiti had been left unvisited. Fifty years after Williams fell, one of the sons of his murderer laid the corner-stone of a memorial erected by the natives in honor of their beloved father, while another son was preaching the Gospel for which the devoted missionary had died. This is but one of the many recorded incidents that show how speedy and complete were the triumphs of the Gospel in the South Sea Islands.

Today the islands of the Hervey, the Samoa, the Fiji, and other groups are completely Christianized and civilized, and the native churches are not only supporting their own ministry, but are sending out missionaries of their own to preach the unsearchable riches of Christ to those who are still in the dire poverty of heathenism.

Among all the narratives of Christian devotion and heroism in the South Seas, none surpass in thrilling interest the annals of the *New Hebrides* missions, where the soil has been so freely drenched with the blood of Christian martyrs, among whom we would mention John Williams, James Harris, George Gordon and his wife, and his brother James, on a single island — Erromanga, besides Bishop Patteson and other missionaries, together with many faithful native teachers and converts. In 1857 even the forbidding Erromanga was occupied and is now completely won for Christianity. The following

year John G. Paton,[1] who died in 1907, began his memorable career of nearly half a century on Tanna and Aniwa, and in pleading the cause of the New Hebrides missions in England and America.

No less interesting and instructive is the story of mission work in *New Guinea*, the largest of the Pacific Islands, and one that has a most promising future. Missionaries of the Gossner Society began work among the cannibal Papuan tribes in 1854. In the Dutch territory (the northwestern part) the Utrecht Missionary Union has established a number of stations. In *Kaiser Wilhelm's Land* (German possession) the Neuendettelsau[2] Society (since 1885) and the Rhenish Society (since 1887) are carrying on missions that are beginning to bear rich harvests.

In *British New Guinea* successful work is carried on by the London Society (since 1871), aided by the Australian Wesleyans. The missionaries are ably assisted by native evangelists from Tahiti, Rarotonga, Samoa, and the Loyalty Islands. On a missionary ex-

[1] No friend of missions should fail to read Dr. Paton's Autobiography, published in 1889 in two parts by his brother. More recently this brother, Dr. James Paton, published in condensed form The Story of John G. Paton, Told for Young Folks. Thirty Years among South Sea Cannibals. Then read: Lomai of Lenakel, a Hero of the New Hebrides. A Fresh Chapter in the Triumph of the Gospel, by Frank H. L. Paton, a son of the veteran missionary, and since 1897 resident missionary on the western coast of Tanna.

[2] Those who are conversant with the German should read the following monographs by Johann Flierl, senior missionary of Neuendettelsau in New Guinea: "Wie ich Missionar wurde"; "Gedenkblatt der Neuendettelsauer Mission in Australien und Neuguinea"; and "Dreiszig Jahre Missionsarbeit in Wüsten und Wildnissen." Published by the Neuendettelsau press in 1910.

tension tour James Chalmers[1] and twelve native helpers were killed by the savages in 1901. Of his death one of his fellow workers wrote: "If I am right in thinking, this will put an end to such tragedies. I know that he or any of his fellow missionaries would unhesitatingly welcome the opportunity for the sake of its end."

Australia, an island of the Pacific, and yet really a continent, has become in its habitable portion (particularly the southern, eastern, and western coasts) a possession of foreign colonization, the white population numbering more than four million. The evangelical churches of Queensland, New South Wales, and Victoria are prosecuting extensive missionary operations. In Tasmania the aborigines have completely disappeared, while in Australia there is but a remnant of sixty to seventy thousand of the native Papuans left. Mission work is carried on among them on their reservations by the Moravians, and the Lutheran, Anglican, and Presbyterian churches.

In addition to the Neuendettelsau and the Moravian missions, there are seven Australian societies that carry on mission work in Australia. They report a total of 17 ordained missionaries, 10 laymen, 10 unmarried women workers, 634 communicants, and 1,480 adherents.

In *New Zealand* the diminishing Maori population, together with mixed races, number only about 43,000. Since 1840, when the island became a British Colony, the white population has increased to 800,000. It was upon the solicitation of Samuel Marsden, a colonial chaplain at Sydney, New South Wales, that the Church Missionary Society began mission work in New Zealand in

[1] Read the refreshing narrative of this fearless worker, James Chalmers. His Autobiography and Letters. By Richard Lovett.

1814. Amid the turbulent period of English colonization and the anti-foreign, mongrel religious movement among the Maori, known as "Hau-hauism," the missions had to endure fiery trials. Bishop Selwyn founded the Episcopal Melanesian Mission and personally visited more than fifty islands.

After a visit in New Zealand, on his voyage round the world, Charles Darwin wrote at length of the wonderful and admirable changes he beheld, saying, among other things: "The lesson of the missionary is the enchanter's wand. * * * * I took leave of the missionaries with thankfulness for their kind welcome. I think it would be difficult to find a body of men better adapted for the high office which they fulfil."

Three New Zealand societies, together with the British and Foreign Bible Society, report a total of 16 ordained missionaries, 2 unmarried women workers, 3,225 communicants, and 26,000 adherents.

6. Concluding Thoughts.

What is the lesson we learn from even such a rapid survey of the work of the Gospel in mission lands?

The truths and principles, as they have been developed in recent times in scientific form, will be discussed in the Second Part of this work. The history of missions invites to a systematic consideration of the fundamental principles involved and of the methods of work that have proved their efficiency in practical experience on many fields.

But let us not, as we look back over the trials and triumphs, the hopes and fears, the victories and the conquests of the Christian hosts under the leadership of Christ, the Captain of our salvation, miss the chief les-

son — the practical truth that should be impressed on the heart of every reader:

God omnipotent, and His grace mighty to save even unto the uttermost;

Christian faith and love triumphant;

Conquering and to conquer through the Lamb's redeeming blood.

In the history of missions we find one continuous vindication and exemplification of the Lord's promise:

"And lo, I am with you alway, even unto the end of the world."

In view of these overwhelming evidences of Christianity, believers should take courage, and unbelievers should stop and reflect, as we point to the results of the Gospel and say:

See, what hath God wrought!

SECOND PART.

MISSIONARY PRINCIPLES IN GENERAL, WITH PARTICULAR APPLICATION TO FOREIGN MISSIONS.

I. Scientific Aspects of the Subject.

CHAPTER VIII.

THE SCIENCE OF MISSIONS AND THE SCOPE OF MISSIONARY PRINCIPLES.

1. Scientific Treatment both Feasible and Necessary.

In the present age of educational advancement the word "science" is not confined to the schools. The term is a familiar one among intelligent people in every walk of life. Even in the world of business and manufacture there is "scientific management" today. And why should it be lacking in church work, in the study of the Bible, and in the most important work of extending the kingdom of God, seeing that it stands for system, order, and efficiency? Accordingly, not only should students in higher educational institutions and candidates for the mission field be led to study the subject scientifically, but the members of our congregations who are interested in mission work and desire to advance it will welcome the scientific aspects and treatment of the enterprise when they are properly presented to them. If the professors in our institutions and the pastors in our churches will develop aggressive leadership in this regard, we may confidently look for great advance in deeper missionary intelligence and more general and active participation in the work.

What is meant by science? A science may be briefly defined as "knowledge reduced to law and embodied in

system." Without being too exact or exacting, any department of knowledge in which the results of investigation have been worked out and systematized may be designated by the term science. Such a procedure and process is scientific.

In the sphere of missions this requirement has to a large extent been met. It is true, men of wide experience in many foreign fields tell us that there is even to this day in mission fields and among missionaries an absence of any body of accepted principles governing msisionary operations.[1] And even such a thorough student of missions and versatile author as Dr. Warneck laments the fact that no work has as yet been produced, in which the missionary enterprise in its entire scope has received adequate, scientific treatment.[2] Yet great strides have been taken in recent times toward reducing the mass and multiplicity of facts and incidents and forces to scientific form, and neither the student nor the missionary is left to grope about helplessly, without competent instruction and safe guidance, if he is willing to learn and be guided by the wisdom that has grown out of experience.

2. Two Lines of Study to be Pursued.

Mission study is properly and naturally divided into two classes: *The history of missions; and the theory or principles of missions.*

Both lines of study are capable of scientific treatment, and in both departments excellent works have been produced. The history of missions has been traced from the earliest times down to the present. Besides works of a general character, giving a connected por-

[1] Missionary Principles and Practice, Robert E. Speer, p. 44.
[2] Evangelische Missionslehre, Dr. G. Warneck, I. p. 8.

trayal of events and movements during longer or shorter periods of time, there are books, almost without number, in which particular phases or features of the work or separate mission fields are set forth. The missionary literature of our day is particularly rich in biographies—a most interesting and at the same time instructive form of presenting the work. And while the literature embodying the theoretical study of missions is not nearly so large or copious as that which may be designated as historical, descriptive, or biographical, there are not wanting a few works that substantially cover the whole ground, besides many in which this phase of the subject receives partial treatment.

The two lines or classes are not always distinct, nor can they always be kept apart. Very many questions of theory and method, principles and relations, causes and effects, and the like, come under discussion in historical works, while theoretical treatises draw in, by way of illustration and otherwise, many historical facts and events. After the student of missions has once acquainted himself with the leading movements in the extension of the kingdom of God during the Christian era and has gotten a comprehensive view and a firm grasp of the leading principles that underlie and support and direct the whole work, he will be prepared to enjoy more fully and to employ more effectively whatever literature may come to his hand, or the lines along which he desires to specialize.

In the First Part of our Studies we took a general survey of the history of missions from the time of Christ and the apostles to the present day. This may serve as an outline for further study and collateral reading.

We now proceed to the systematic study of missionary principles and problems. These constitute the

theory of missions, or the science of missions in the strict sense. An elementary knowledge of the history of missions being presupposed, the student is prepared to note intelligently just how a science of missions, in the true sense, has begun to be developed.

It is an interesting process to note and follow. A certain work has been done, from various motives, with a variety of aims, and by different methods, and this work has extended through many centuries and unto the ends of the earth, among all nations. The investigator is in possession of a vast abundance and a great variety of facts. These it is the task of the scientist to analyze, compare, verify, classify and systematize. By an inductive study of the missionary experience of the Christian Church throughout the ages, in the light of God's Word, the underlying principles and the most efficient means and methods of accomplishing the aim are brought to light, arranged, and recorded. In this way there ensues a science of missions that embodies assured and approved results, by which workers in similar spheres may be guided, thus profiting by the experience of those who have gone before and avoiding ruinous experimentation and needless waste of lives and treasure.

The order of development is the same in this sphere as in all other spheres of human thought and activity. Every true and substantial science has been preceded by and grown out of corresponding practice, experience, and observation. Thoughtful men observed the stars in their courses, noted the constellations, etc., long before there was a system of astronomy. So in theology, every practical branch was preceded by long practice in the corresponding sphere; for example, instruction, catechising—leading to Catechetics; preaching, to Homiletics, etc. So mission work, carried on with varying interest

and varied success since the day of Pentecost, is finally resulting in the development of a mission science, for which, however, an acceptable and generally accepted name has not yet been found.

A writer has said: "The science of missions is one of the most fascinating and sublime of sciences, demanding the exclusive devotion of a lifetime of study and experience; and this because the foreign mission work is one of the most glorious of enterprises."[1] There are many other branches of study and employments that engage our attention. But it ought to go without saying that a work which occupies such a large and commanding place in the New Testament, in the mind of our Lord and Savior, in the life of the Church and the development of the kingdom of God, deserves and demands the earnest attention, the unremitting interest and the lifelong activity of every Christian, whatever and wherever his place in the Church may be.

3. What is Embraced under the Head of Missionary Principles.

The most important material and the vital factors of the enterprise, in its origin and inception, its management and conduct, its completion and goal, may be summed up under *Three general heads:* a. The ground or basis of missions; b. Their purpose and aim; c. The means and methods employed in the work. A very brief and summary statement of these factors is all that is desired here, as they are to be amply set forth, each in its proper place, in the succeeding discussion.

a. *The ground or basis of missions* is the grace of God revealed in the Holy Scriptures and manifested in the redemption of mankind, and the love of God shed

[1] Lawrence, Introduction, etc. Modern Missions in the East.

abroad in the hearts of His redeemed people. Here we have to do mainly with the source and origin of the work, the foundation which supports it, and the power that directs, sustains, and propels it.

b. *The purpose and aim of missions* is to make disciples of Christ and gather them into Christian churches that shall be self-supporting and self-extending. It is the extension of the kingdom of God on earth, throughout the world.

c. *The means and methods employed in Christian missions* are the means of grace, God's holy Word and sacraments, administered by the Church, to whose stewardship the Lord has entrusted them. The administration of the sacred mysteries involves, in a very large measure, human agency. Hence there result differences and difficulties which have obstructed the progress of the work in the past and are hindering its efficiency to this day.

Now, all this is very simple, and yet it is profound, involving the deep things of God and the powers of the world to come. A little child can apprehend the simple truths, and scholars and mighty men of God, men of gigantic spiritual and intellectual stature, are called upon to wrestle with the problems and endeavor to solve the difficulties presented. Look at this plain and simple *summary:* The ground of missions, the love of God in Christ Jesus; The aim of missions, Christian discipleship and fellowship; The effective means, to be employed in the work of missions, the inspired Word of the living God. Could anything be simpler in statement? It is the A B C of missions. But if that is true, it gives a suggestion of the distance to be traveled in pursuing the enterprise through multitudinous ramifications to its ultimate goal. There is a considerable distance between

the learning of an alphabet and the mastering of a language, with its literature. But the task is inviting, and the work delightful, ever progressing, unfolding, widening. The labor pays. It is amply rewarded. There are great compensations for all the efforts put forth. Even so it is in the study and prosecution of missions. And it is not merely or mainly an intellectual operation. God's grace and God's glory beam all along the way, sustaining and quickening interest, and inviting to larger effort. Let the student be docile,[1] patient and persevering, and great will be his reward.

4. The Science Named Evangelistics.

The mission studies that we are pursuing have not as yet reached the stage of development and completion that is desirable and required in a science. It is not strange, therefore, that there is as yet no agreement as to its scientific name. Many names have been suggested and used, but objection has been raised against every one of them. This is not a matter of great importance, and yet it deserves the attention of the student, who is interested in the scientific phase of the subject.

Under the leadership and advocacy of such men as Dr. Anderson, of the American Board, Dr. Somerville, of Scotland, Henry Venn, secretary of the Church Missionary Society, Dr. Christlieb, of the University of Bonn, and Dr. Warneck, the most versatile author and one of the ablest advocates of missions in Germany for over thirty years, and during the last years of his life the encumbent of a professorship of missions at Halle, considerable progress has been made in the development

[1] As Jesus invites us to be, when He says: "*Learn* of me." Matt. 11, 29.

of the science of missions since the American Board published its "Outline of Missionary Policy" in 1856. And this half century of progress and development was preceded by a line of pioneers and pathfinders whose memory will always be dear and their example inspiring to students of missions—men, for example, like Justinian von Weltz, whose ringing missionary appeal in 1664 failed to rouse the slumbering churches to a sense of duty, and Bartholomew Ziegenbalg, the Lutheran missionary pioneer, who had caught the missionary fire at Halle and entered upon his labors in South India nearly a century before Carey began operations in North India, and a full century before Alexander Duff was born. These and others of like mold and mind were the forerunners, the John the Baptists, the voices crying in the wilderness, the fearless pathfinders and forceful pioneers of the modern missionary enterprise and its development in the promulgation of a body of scientific principles.

And the name of the science? The titles are interesting and suggestive to students; others may pass them by. Look at this formidable array of titles: Halieutics, Keryctics, Apostolics, Missionics, Propagandics, Evangelistics. All have been suggested, but none generally adopted. Note briefly their significance:

Halieutics — (from the Greek ἁλιεύειν, to fish, Matth. 4, 19 ff.; "I will make you fishers of men.") Used by Van Oosterzee in his Practical Theology as a designation for the science of missions. He says: "Some prefer the name 'Apostolics.' The name 'Evangelistics' appears less suitable on account of its great vagueness."

Keryctics—(from κηρύσσειν to serve as herald, to

proclaim as a herald, Mark 16, 15; Matth. 24, 14; Luke 24, 47.) Used by Zezschwitz, and later by Christlieb.[1]

Apostolics—(from ἀποστέλλειν, to send forth, John 20, 21. The sending forth of apostles, messengers, missionaries.)

Missionics—(from the Latin *mitto*, I send, the equivalent of the Greek ἀποστέλλω.) Used by Lawrence.[2]

Propagandics—(from the Latin *propagare*, to propagate, extend—from which comes the English word propaganda.) The last three terms are simply mentioned, but not adopted by Dr. Warneck.

Evangelistics—(from εὐαγγελίζεσθαι, to tell good news, to preach the Gospel, Luke 9, 6; 20, 1.) Used by Duff in his inaugural address in 1867 and adopted by the Free Church of Scotland, establishing a professorship of Evangelistics; by Plath in Zöckler's Handbuch der theol. Wissenschaften; by Harnack in his Practical Theology; and by many others in more recent times. Dr Warneck discards all these terms, including the last, as in his opinion too partial and inadequate, and prefers the plain vernacular "Missionslehre," theory or science of missions.

Of all these terms of foreign origin, the author gives decided preference to the last. It is the only one that has attained any considerable prevalence and popularity. We believe it has come to stay in English, and it is worthy of the distinction. No sweeter name can fall on the ear of Christian or heathen than the sweet Evangel of Bethlehem and Calvary, the Word of the cross which is the power of God unto salvation. And is not

[1] Der gegenwärtige Stand der evangelischen Heidenmission, 1880, p. 135. [2] Modern Missions in the East.

this the very gist of mission study and mission work? What is mission work but the work of saving the unsaved? And how else can it be done than by bringing them the Gospel of Christ and through this means, under the operation of the Holy Spirit, leading them into the kingdom of God? The whole enterprise has for its center Christ and the power of His resurrection. And He is the heart of the Gospel, as He is the head of the Church.

To us it seems to be in the nature of quibbling to no profit to raise objection to the term "Evangelistics" on the ground that many other activities are involved in the missionary enterprise besides the preaching of the Gospel. Of course there are. But if they do not center about the Gospel, if they are not more or less directly connected with it and permeated by it, they do not properly belong within the sphere of Christian missions. The Gospel is the proper source and the unifying force of all the various questions and activities, whether they pertain to the management of the work at home or to its conduct and prosecution abroad.

But, after all, the important thing is not the choice of name, but the proper conception and presentation of the work itself. Let us give ourselves to this task with singleness of purpose to know and receive the mind of Christ.

CHAPTER IX.

THE PLACE OF MISSIONS IN THE LIFE AND WORK OF THE CHURCH.

The place of the study and practice of missions in the Church is determined by the intrinsic nature of the missionary enterprise, by its place in the Holy Scriptures and the divine economy of salvation. It is not, therefore, a matter of arbitrary choice. It doesn't depend on the character and spirit of the teacher in the seminary or the pastor in the church. The actual or accidental place of missions in school and church may be so determined, but not their real and proper place. This has been settled by the Lord God, who is the unerring Director of missions, as He is the infallible Author of the Scriptures. It is for us, by reverent study of His Word and observation of His providential leading, to find the place He has assigned, and to conform our ways thereto.

1. **The Place of Missions in Educational Institutions.**

That the systematic and scientific study of missions deserves a place in the curriculum of the theological seminary has been affirmed, on the part of many of the seminaries of our country, by the incorporation of Evangelistics in the regular course. Where this has not as yet for any reason been done, it is to be assumed that different phases of the missionary enterprise receive more or less attention in connection with some of the other and older branches of theology. Such incidental treatment of the subject is quite feasible and natural, especially when the teacher is himself imbued with mis-

sionary life. In fact, in some of the theological branches missions, in one or another form, constitute a vital part.

This is the case, preëminently, in *Church History*. Christian missions constitute one of the large and important movements in the life and work of the Church in every period of her history. Accordingly, in the study of Church History the historical phase of the missionary enterprise, the history of the extension of the Church, occupies a large and conspicuous place.

The theoretical phase of the subject, involving problems, principles, and methods, has various points of contact in several of the other branches.

Such is the case, for example, in *Exegesis*. As the books of the Bible are subjected to critical and exegetical study, the missionary thoughts both of the Old Testament and of the New will come in for proportionate consideration, according to their setting and significance in the sacred text. In *Dogmatics* the leading doctrines, as, for example, of God, of the sinfulness of mankind, of the redemption of the human race through Christ Jesus, etc., involve fundamental missionary thoughts that need only to be pointed out and applied. In *Ethics* the consideration of the relations of the Christian to mankind at large, in State and Church, in the family and society, and in these relations the question of Christian duty, will naturally lead to incidental presentation and application of missionary thoughts. For *Apologetics* the history of missions affords manifold striking evidences of the superiority of Christianity over all the non-Christian religions of the world, of the power of the Gospel to renew and transform the character and life of individuals and of nations, of the truthfulness of the divine Word and the matchless value of the Christian faith.

In *Practical Theology*, too, there are many points

of contact and opportunities for the occasional and incidental treatment of missionary ideas. In *Catechetics,* in *Homiletics,* in *Liturgics,* and in *Pastoral Theology,* many principles come under consideration which apply equally to the established pastorate and to work in the mission field. The missionary, as well as the pastor in the home church, is called upon to catechize or instruct both young and old, to preach, to conduct public worship, and to care for individual souls in the capacity of a shepherd or pastor. Missionary applications will occur naturally, without any forcing or straining, in the adequate treatment of these branches.

But after all, in the opinion of leading missionary advocates and educators, *the importance of the missionary enterprise justifies the development of the science of missions* and its study as a separate branch of theology. When we consider the immensity of the task and the dimensions to which this enterprise has grown; when we study the Bible with an open eye and heart to note and receive missionary thoughts and impressions; when we make a survey of the copious and rapidly expanding field of missionary literature; when we thoughtfully review present day conditions both in Christian and in heathen lands and consider the opportunities and the urgent need of more vigorous and effective prosecution of the work which the Lord of the harvest has given His Church to do; in view of these and other considerations that force themselves upon the student of missions and the earnest worker in the cause, can there be any doubt as to the desirability of the ampler, scientific development of mission study and enterprise? Incidental references and casual and partial and haphazard treatment do not suffice, do not meet the demands of the

case, do not do justice to the largeness, the importance, and the expanding future of the missionary enterprise.

The feasibility of the undertaking is shown by the not inconsiderable advances that have been made toward the development of a science of missions. Under the leadership of missionary educators and advocates in Europe and America, of able directors and secretaries of the great and growing missionary societies and mission boards, the work is gradually assuming definite shape and ampler form.

If the above argument has any cogency and force, it follows that *Evangelistics* deserves a place in the curriculum of the theological seminary. Moreover, it is a question deserving the attention of the authorities, whether the missionary enterprise may not profitably be given a place in the college, in the form of volunteer and optional mission study classes, and possibly by the maintenance of a missionary society.

The fact is that, during the last two decades, there has been a marked forward movement in this regard in all the higher institutions of learning, from the great universities down to academies and preparatory schools. In Germany and Great Britain, as also here in America, missionary professorships and lectureships have been introduced in not a few seminaries and universities, and under the leadership of the Student Volunteer Movement, in the United States and Canada, some thirty thousand students are enrolled in mission study classes in more than six hundred institutions.

2. The Place of Missions in Our Churches.

Here we give this topic only preliminary consideration. It is a large topic and of such vital importance that it will receive fuller and more adequate treatment

in later chapters. The purpose of taking it up at all at this stage of our discussion is to secure our proper bearings and get established for future operations. A broad and comprehensive view of the study and the enterprise at the outset is a great advantage. It arouses interest and sets before us what is to be the aim of our endeavors.

There is no vital difference between the place of missions in Christian educational institutions and their place in the life and work of Christian churches. Under normal conditions there is no vital, permanent Christian life apart from the Church. No duties in the sphere of missions devolve upon individual Christians which are not encumbent upon the Church. And, contrariwise, whatever missionary obligations rest upon the Church the individual Christians are in duty bound to share. We must emphasize duly, but also distinguish properly between individual responsibility and corporate enterprise. And one of the most important tasks of our educational institutions is to train and develop strong and able leaders.

The Church which Jesus Christ established on the earth has a twofold task: edification and extension. They are co-ordinate activities and act and react upon one another. Upbuilding and propagation, activity within and outward—these two processes embrace all the forces and activities of the Christian life and the work of the Church. And these are fundamental and vital, the one as well as the other. Persistent neglect of the missionary life has the same effect as persistent neglect of the devotional life. The life shrivels, decays, dies. As a missionary secretary of large experience has recently said: "Propagation is a law of the spiritual li[illegible]

A living organism must grow or die. The Church that is not missionary will become atrophied." [1]

Too many, both individuals and churches, treat the missionary enterprise as though it were a neat, but needless grace, a beautiful, but expensive and hence negligible ornament, a grace and ornament superadded to Christianity, rather than an impulse, a force, a factor, inwoven in the very fabric of Christianity. As we study the subject in the light of the Scriptures and the history of the Christian Church we see, ever more clearly, how mistaken this notion is, and how short-sighted and suicidal the policy that persistently ignores the claims and belittles the significance of missions.

Let us be open to conviction, glad to receive the instruction of the Holy Spirit through the Word, and willing to abide by and act upon the results of His tuition.

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[1] Arthur J. Brown, in The Foreign Missionary

CHAPTER X.

UNITY AND DIVERSITY OF THE MISSIONARY ENTERPRISE.

1. **The Unity of the Missionary Enterprise.**

The author realizes that he has undertaken a difficult task—and it may appear of questionable utility, if not propriety, to some—in endeavoring to comprehend in one small treatise a discussion of the fundamental features of the various lines and departments of mission work. But there are two considerations that, as it seems to us, support and justify the attempt. First, the fact that this is intended to be an elementary, not an exhaustive treatise; and secondly, the vital and essential unity of the work. It is the latter that we are most concerned about. It is a principle for which we contend.

With all the diversity and multiplicity of times, places, people, conditions and methods, there is in the different spheres and avenues of missionary endeavor substantial unity of idea and fundamental aim. There is no *essential* difference between home and foreign missions. There are manifest and important differences of distance, of conditions, of details in methods of management and prosecution, but there is, withal—and this is a matter of primal consideration for the instruction of our home churches, for the intelligent grasp of the vital features of the whole missionary task which the Lord of glory has laid upon His Church, for reflection on the part of the volunteer who desires to become a missionary, as well as of the pastor and the average layman,

(this treatise makes no pretensions to a hand-book for specialists)—there is in all the lines of true and legitimate missionary endeavor substantially the same source, the same ground and motive, the same purpose and ultimate end.

The distinction between home and foreign missions is made and maintained for convenience, in order to facilitate the systematic administration and prosecution of the work.

2. There are Three Distinguishable Spheres or Departments of the Enterprise:

Home missions; Inner missions; and Foreign missions. These may be briefly defined as follows:

Home mission work is mission work that is carried on in our own, a nominally Christian land, and consists in gathering into self-supporting congregations the scattered brethren in the faith, together with the unchurched masses of our mixed population.

Inner mission work is mission work that is carried on in our own country, and consists in combining, by systematic endeavor, works of mercy (various Christian philanthropies) with evangelistic effort in behalf of the salvation of the physically and spiritually needy classes of our population.

Foreign mission work is mission work that is carried on, for the most part, in foreign lands, and consists in the Christianization of non-Christians (heathens, Mohammedans, and Jews), and gathering them into self-supporting, self-governing, and self-extending Christian churches.

These distinctions and limitations are not always clearly distinguishable nor consistently maintained. Home missions and inner missions naturally overlap and

are often intertwined and combined. And as for work in behalf of foreigners within our gates, Chinese, Japanese, etc., some churches classify it under home missions, while others consider it, as it really is, foreign mission work carried on within our own borders. As regards mission work among our American Indians, Negroes, and the Jews in our immediate communities, it would, in our opinion, be more in harmony with actual conditions and practices to treat it as more properly belonging to the sphere of home missions.

Let it be noted, for the sake of clearness, that the missionary principles discussed in this Second Part of our treatise are applied, in large part though not exclusively, to foreign missions, while home and inner mission work are reserved for special treatment in the Third Part.

3. Diversity of Operations, but the Same Lord, the Same Faith, the Same End.

In his first epistle to the Corinthians[1] St. Paul has a fine chapter on diversities of gifts, diversities of ministrations, diversities of workings; but the same Spirit, the same Lord, the same God who worketh all things in all. This is the language of inspiration, the thought of God, the Author, the Administrator, and the Operator of the missionary enterprise.

The unity of the work is apparent from the definitions given above. The three forms of endeavor are summed up under the term "mission work." The latter goes out in different directions, is carried on in different places, and consists in going out after the unsaved, reaching down to the wayward, the lost, the imperiled, in order to bring all men under the fostering care and

[1] I Cor. 12, 4-6.

shelter of the Church and extending the kingdom of God in all the earth.

There are decided advantages to be gained from this view. It ministers not to confusion, but to clearness of thought. It shows the groundlessness and the unscriptural and unchristian character of the position of those who claim to be in favor of home missions, while they are opposed to foreign missions. The true missionary spirit is not fettered by local, incidental considerations and advantages. It looks out, with the sympathetic heart and yearning love of Christ, the Savior of the lost and the Lord of the vineyard, upon the fields that are white unto the harvest, whether they be near at hand or far away. The near are not to be overlooked in our haste to reach those far away; nor are the latter to be neglected on the score of the ofttimes empty excuse and pretense: "There is work enough to do at home." To those who, to cover their neglect of duty and lack of interest, make use of the old adage, "Charity begins at home," an advocate of foreign missions makes the pointed and pungent reply: "One might urge with equal truth that education begins with the alphabet, but it ends there only with the feeble-minded."[1]

In the treatment of the subject from a theoretical point of view, just as in the carrying on of the work, proper allowance must be made and account taken of the diversities of factors and features, while emphasis is laid on the vital and fundamental truths which are common to all.

Answer to objections made. No cogent objection can be raised against this view on the ground of the derivation of the word "mission." There is a sending and going forth of workers in each department, in home

[1] Arthur J. Brown. The Foreign Missionary, p. 334.

and inner, as well as in foreign mission work. To seek and to save that which is lost or even in danger of perishing, if no effort at rescue is put forth—this is the essential idea of mission work. Our blessed Lord and Savior used two words of far-reaching import: "Come," and "Go." "Come" leads to discipleship; "Go" directs the disciple out into the missionary enterprise.

We cannot agree with the view expressed by Dr. Warneck when he says: "The distinction between home and foreign missions rests upon unclearness with respect to the missionary idea." He insists that the objects of missionary endeavor are non-Christians and concludes that the term "mission" is used incorrectly not only in the designation home missions, but also when applied to inner missions. For the latter work he would prefer the term "diaconics."

We agree with this scholarly teacher and systematizer of missionary principles when he affirms that "mission work is the work of Christianizing" the nations.[1] But that does not imply that the nation as a whole must be steeped in heathenism before it becomes an object of mission work, nor that in nominally Christian nations there are no persons who are, in a true and proper sense, objects for missionary endeavor. Those who are in need of Christianization are not only the

[1] Dr. Warneck, in his "Missionslehre," I., page 3, confesses that it is not easy for them (in Germany) to understand what we in America mean by home missions. He speaks of "die für uns nicht ganz leicht verständliche home mission." Another passage which is characteristic of his view is the following: "Mission work is the work of Christianizing; hence those nations which bear the Christian name and have through baptism been received within the pale of Christendom, who are therefore no longer non-Christians, cannot be regarded as objects of mission work, whatever deficiencies may be found in their Chris-

heathen who have never heard of Christ, but those, too, who, even under the shadow of Christian churches, are virtually and vitally heathen. If in the work of home and inner missions many are dealt with who are Christians, they are Christians in need, imperiled, in danger of losing their faith and lapsing into virtual heathenism. To rescue such, and save them for the kingdom of God, is a form of Christianization, too. And besides, in both spheres many are sought out and won for the Church who are no Christians at all, but really heathens, unbelievers, worldlings, strangers from the covenants of promise. "Far off" from the kingdom of God, they are "made nigh by the blood of Christ,"[1] and brought into His kingdom through the missionary efforts of the Church.

This view is supported by Scripture and confirmed by apostolic missions.

Look, for example, at the expressions used by Christ in His missionary command, in the various forms in which it is found in the Gospels and the Acts. Go ye into all the world; make disciples of all the nations; the uttermost part of the earth; every creature. Surely these terms include the near as well as the remote. The heathen at our doors are not to be overlooked, nor are the heathen abroad to be left to their fate. Repentance and remission of sins is to be preached in Christ's name among all nations, beginning at Jerusalem.[2] The work

tianity from the standpoint of another department of church work." This view is evidently colored and determined by conditions as they exist in the state churches of Germany. While we, on this side, sympathize with the members of these churches in their unhappy and deplorable situation, their modes of procedure, amid perplexities and restriction, are not always clear to us.

[1] Eph. 2, 13. [2] Luke 24, 47.

of evangelization and Christianization is to begin at home and extend unto the ends of the earth.

And this is the very course taken by apostolic missions. Mission work began in Jerusalem when, on the day of Pentecost, the Holy Spirit was poured out upon the disciples and apostles whom Christ had chosen, when they were endued with power from on high, according to the Savior's promise, and when three thousand souls were added to the Church. From here the work continued, first in the immediate vicinity, in Samaria, then in Cæsarea and at Antioch; and from these and other centers the Gospel was carried on and outward North and South and East and West. This is in reality a combination of home and foreign mission work. It gives to the Church for all time a principle and an example to be followed both in the work at home and in the work abroad; we are to influence and win those near at hand and make every station won a center from which, in ever widening circles, the light of the Gospel is carried outward until it penetrates the darkest corners and the uttermost parts of the earth.

4. **The Scope of the Present Discussion of the Missionary Enterprise.**

This is necessarily and properly limited in a treatise like this. It is confined to fundamentals and essentials, to points of general importance and interest to those engaged in the work, leaving out of view many topics that belong to the technical phases of the enterprise and enter into the special equipment of the missionary and the administration and prosecution of the work.

With this limitation in view we confine our discussion here to *three general heads*: The Scriptural ground of mission work; the aim of missions as distinguished

from incidental results and temporal blessings; and the means and methods employed by the missionary. And even these subjects cannot be treated exhaustively, but are studied electively and by way of suggestion of the main points involved. It may suffice the purpose of a general grasp of the missionary enterprise to contemplate the chief worker, his personality and relations, the aim and end of his work, its motives and supports and, in a very general way, the means and manner of its prosecution.

In the Third Part of the book these principles are applied in the spheres of home and inner missions.

RECAPITULATION. In this introductory section, comprising the last three chapters, some preparation has been made for the systematic study of the leading principles underlying and pervading the missionary enterprise. This preparation includes preliminary consideration of the question as to the actual and possible development of a science of missions, the scope of missionary principles, and the place of missions in Christian schools and churches.

We have seen that, while the study of missions has not as yet been developed into a complete and generally recognized science set forth in scientific treatises, considerable progress has been made in this direction. Both in the historical and the theoretical departments some standard works have been produced. We have seen that the scope of missionary principles includes the ground, the aim, and the means and methods of missions. It is, summarily, the work of Christianizing all the people of the earth by the grace of God through His Word. Next to the planting of the Church itself, it is the greatest work in the world and, hence, occupies a

prominent place in the Christian life and the work of the Church.

And, finally, we have viewed the enterprise in its essential *unity* amid the diversities that are incidental to home, and "inner," and foreign mission work.

With these introductory reflections, it is hoped, the reader is prepared to study with growing interest the fundamental principles of missions, touching the missionary enterprise in its origin and foundation, its aim and end, and its prosecution in various places and under varying conditions.

II. The Biblical Ground of Mission Work.

THE NATURE AND SCOPE ON THIS SECTION.[1]

1. Of Fundamental Importance.

The importance of a foundation is generally recognized in all occupations and undertakings. It is folly to erect an elaborate structure on a defective and insufficient foundation. In all wise building the dimensions and strength of the latter are planned in view of the size and extent of the structure to be erected.

The missionary enterprise is no exception to the rule. At one of the early trials of the apostles Gamaliel, a doctor of the law, spoke these significant words: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." If the missionary enterprise had been of men, it would have been completely checked and the Christian Church would have been exterminated long before the time of Constantine and his edict of toleration. The fact that it has endured amid all the violent and mighty assaults from without, and all the human weaknesses and folly within the bounds of Christendom, bears strong presumptive evidence that the Church and her missionary enterprise are of God.

To believers, who accept the Bible as God's inspired

[1] For purposes of further research the student will do well to consult, in the study of this entire section, the exhaustive work of Dr. Warneck, Missionslehre, vol. 1.

and revealed Word, it is more than presumptive evidence, it is positive assurance and confirmation of faith in the Savior's promise to the Church which He has purchased with His own blood, that "the gates of hell shall not prevail against it." Yes, there are many evidences, both in the history of the Church, and in the witness of the Spirit of God in the hearts and lives of believers, that the Church is divinely established, and that mission work is God's work.

The Lord Himself laid the foundations of the missionary enterprise, and He has revealed them to us in His Word. They support the whole structure of His work of grace and salvation among men, in men, and through men, and in behalf of men. All the force and vitality, and all the vital features of the enterprise are set forth for our learning. And as Christ is the great Teacher sent from God to work out redemption for mankind and to interpret to us God's good and gracious will and ways, let us sit as faithful disciples at Jesus' feet and learn of Him.

a. General Reflections on the Subject.

How does it come that the missionary efforts of many disciples and church-members are so fitful and haphazard, so lukewarm and dilatory? May it not be due in part to the fact that their knowledge of the connection between the Bible and missions is fragmentary and imperfect, that they have not grasped in their fulness and depth the missionary thoughts that run through the Scriptures of both the Old and the New Testaments? At any rate, it is certain that knowledge of these truths is essential to abiding interest and sustained activity in the Lord's work.

There is an erroneous notion, widely prevalent,

which must be overcome, namely, that live missionary interest is a beautiful, but unessential ornament of Christianity, that mission work is not something essential and obligatory, but accidental and optional to the Christian, an enterprise of superior and superfluous piety. Nothing will help to overcome this erroneous and pernicious notion like a thorough and comprehensive acquaintance with the central, vital, integral place which missionary thought, enterprise and principle hold in the Bible—the all-pervasive, dominant influence of the divine thought and idea of missions in the economy of divine grace and in the revealed Word of God. Not only that the Bible is full of missionary thoughts expressly stated in different forms, in prophecy, symbol and type, historical narrative, command and promise, but that the missionary thought and purpose is a vital element of Christianity, a constituent part of God's revelation and gracious plans and purposes, permeating all Scripture, filling and forming the entire economy of grace and salvation, from the eternal purpose of God, which He purposed in Christ Jesus before the world began, to the culmination and completion of His counsels in His second advent, the final judgment, and the kingdom of glory.

CHAPTER XI.

MISSIONARY THOUGHTS IN THE OLD TESTAMENT.

1. Character of Old Testament Missionary Thoughts.

Their distinctive character is in accordance with the nature and purpose of the Old Testament itself, and its relation to the new dispensation. We do not therefore expect to find missionary thoughts as specifically expressed and as fully developed as they are in the New Testament. Still, when we make a careful search and begin to note and group them, we may be surprised to find how many precious missionary truths we have gathered from the Scriptures that were fulfilled in the person and work of Christ Jesus.

Christian chronology and the Christian dispensation began historically with the birth of Christ and the founding of the Christian Church on the day of Pentecost. But as the New Testament is founded upon and is the fulfilment of the Old Testament, so Christianity, with its universal adaptation, provision and aim, its missionary character as the world religion and the only saving religion of the world, has its roots in the Old Testament, and that not only in its prophecies, but in the religious consciousness, life and leading of Israel. Judaism, as historically developed, was not a missionary religion. But this development was not in full accord with the revelation of the Old Testament, nor was it a true expression and interpretation of what we may call the missionary spirit which continued to throb in the hearts

of the true believers, the saints of the Old Testament dispensation, the remnant of Israel.

The missionary thoughts and words of the Old Testament are of a general, preparatory character. They contain germs, seeds, roots and promises of the missionary enterprise rather than clearly expressed plans and purposes, and developed fruits. The seeds and roots sprouted and bore fruit in "the fulness of time."

2. Some Leading and Typical Missionary Thoughts.

In the Old Testament we find clear and emphatic declarations of the purpose of God to provide salvation for all the world, of the brotherhood and kinship of mankind, of salvation for Jews and Gentiles through the promised Messiah, of the praises which shall be given to Jehovah even among the heathen, and of the missionary service rendered by Jonah to Nineveh, and by devout Israelites of the dispersion in the heathen lands of the East. These are all thoughts that are fundamental in the missionary enterprise. Let us look at them a little more in detail.

Tracing the thought of Christian missions back to its origin in the heart of God, we may ask, where, in His revelation to man, do we find the first distinct expression of the thought? While it is true, as a writer says[1], "that the historical development of Christian missions begins with Abraham as a preparation," we must go much further back, beyond Abraham, back to the first verse of Genesis. When it is there declared that "in the beginning God created the heaven and the earth," the living God claims mankind as His possession.

[1] Short History of Christian Missions, by George Smith.

The missionary idea, the fundamental missionary thought, has its origin in God, and is ascribed to God, not merely nor first as Redeemer of the fallen race, but *as the Creator of heaven and earth.* The missionary idea is an integral part of the divine thought of creation, which includes *not merely existence, being,* but *the blessedness of the world,* as Dr. Duff has said truly: God's "purpose from all eternity was to create the universe, visible and invisible, for the manifestation of the divine glory."[1]

The God of Israel who, for the accomplishment of His gracious designs, chose that nation and, for the time being, confined His work of grace to Israel and the Holy Land, was *not a mere national God of Israel.* He was the almighty Maker of heaven and earth before He made a particular covenant with Israel. In the act of creation God revealed Himself *in His relation to all creation,* not merely a part of it; *to all mankind,* not to one nation only, nor to one before another. The Lord Jehovah here virtually made a *covenant with mankind,* and one that was not annulled by the particular covenant with Israel, made later.

As Creator of all He is *Lord of all,* as St. Paul declared at Athens: "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." In the history of Israel He revealed Himself as the King and Judge of the nations, the supreme Sovereign, using kings and nations as His agents or scourges, according to His will. As Lord of all He is to be feared, and honored, and worshipped. As this idea is unfolded and

[1] Read Eph. 3, 1-9; cf. 2, 19. God "created all things by Jesus Christ," and made a revelation of the hidden mysteries in the fulness of time.

its implications become clearer, it naturally leads to the further thought: The whole earth is to become His domain; all nations and all men are to become His subjects.

The Biblical account of the creation of man, in the first chapter of Genesis, likewise implies a missionary thought, and that with reference to the brotherhood and blood-relationship of mankind. Adam and Eve were the progenitors of the human race. Created in the image of God, man was to have dominion over the earth and all the lower creatures, but there is nothing to justify one race in oppressing another. In his address to the men of Athens the Apostle to the Gentiles interpreted this truth when he said: God "hath made of one blood all nations of men for to dwell on all the face of the earth."[1]

The heathen had lost this knowledge and consciousness of the oneness and the common origin of the human race.[2] In the view of the heathen the diversity of peoples and castes is original and normal, and universal brotherhood is to them a chimera and to a degree an abomination, while autochthony (nativism, origin from the soil of a country) is the highest pride of a people. *Not so Israel,* however exclusive it became, and however proudly it looked down upon non-Israelites. *Mosaism,* in its list of nations (Gen. 10), *preserves the consciousness* of the blood-relationship of all nations, which are again to be united in time to come by one blessing of God. The register of nations was intended to keep in memory the original brotherhood of all the nations of the earth.[3]

Here again we have a *pregnant thought,* germs of

[1] Acts 17, 26. [2] When St. Paul thus preached on the Areopagus, "he attacked the very heart of heathenism and Athenian pride." Oehler, Old Testament Theology. Compare also Speer, Missionary Principles and Practice, p. 278 ff. [3] Old Testament Theology, Oehler, p. 57.

missionary thought and activity, a bridge to span the chasm that in the course of time arose between Israel and the Gentiles. Blood relationship among races and nations implies a common relationship with God, hence community of interests, even to religious fellowship and communion.

The missionary thought of the Old Testament is implied even more clearly in the promise which God made, after the fall, touching the triumph of the seed of the woman over Satan.[1] It is the first gospel message recorded in the Scriptures, for it is a general promise of redemption for mankind through Him who was to come in the fulness of time. It presupposes the universality of sin. All men are in need of salvation, and salvation is to be provided for all.

During the period between this event and the establishment of the Jewish nation there ensued, in the history of the human race, increasing wickedness, the divine judgment of the flood, separation from God, dispersion of the human family, and the rise and spread of heathenism.

The call of Abraham[2] and the covenant-promise given him mark a distinct advance in the unfolding of the missionary thought and purpose of God. Abraham is the *first specific missionary*, the first man whom God sent forth as a missionary, upon a distinct mission of salvation for Jews and for Gentiles. The blessing bestowed upon Abraham and through him may be referred to as *an example for the encouragement of missionaries.*

[1] Genesis 3, 15. [2] Gen. 12, 1-3; 18, 18; 22, 18. Note Peter's sermon to the Jews, reminding them of this promise and of their covenant-relationship with God (Acts 3, 25), and Paul's matchless argument on the ground of the same promise, showing that it implies salvation for the heathen also. Gal. 3, 8-29.

Isaiah refers to it in these words:[1] "Look unto Abraham your father and unto Sarah that bore you; for when he was but one I called him, and I blessed him, and made him many." It was with this reference to Abraham that Carey used to comfort and encourage himself before he had won a convert.

"In thy seed"—"*all nations blessed*"—this "*germinal promise,*" at the very taproot of the Hebrew nation, involves the missionary idea, for it indicates the divine aim and purpose of the special covenant, and implies the mission of Israel, to be the bearer and herald of salvation to the nations. "The fulfilling of that covenant, apparently now slow, now by leaps, but always according to what has been called God's leisure and God's haste, is the history of missions."[2]

This covenant with Abraham, reaffirmed and repeated to Isaac and Jacob, was a *covenant of grace,* requiring faith, and not annulled by the law which was afterwards revealed. Compare the forceful argument of St. Paul in Romans and Galatians.

After Israel had been chosen to be God's peculiar people, a people for His own possession, there ensued *a period of pronounced and accentuated particularism* — the universal idea and intent of salvation receding, and *necessarily so.* This period, like the law, served as a παιδαγωγός, a school master (Gal. 3, 24), to teach and train the people, so that God's plans might not be frustrated, but His will accomplished. The people of God had to be separated from the heathen, and kept separate, in order to be trained and kept as God's people, in order to preserve His statutes, in order to the accomplishment

[1] Isaiah 51, 2.

[2] Smith, Short History of Christian Missions.

of His gracious purposes with reference to mankind. Yet even during this period, the *theocratic exclusiveness was not absolutely exclusive.* Consider the humane and liberal regulations with reference to the treatment and rights and privileges of slaves and strangers[1] in contrast with the practice of the heathen.

During *the period of prophecy* the vision clarified, and the view broadened again, brought about in connection with religious revival and moral reforms in Israel together with visitations, defeats, and judgments—events of national scope and world-wide importance. Here, as ever in the history of missions, we find missionary activity and enterprise growing out of a revival of spiritual life, and contingent upon movements and events of critical and epochal importance in the world's history.

There were seasons of spiritual decline and apostacy, when Israel was in need of reform. The prophets, as Hosea, Isaiah, Jeremiah, and Ezekiel, were mighty preachers of repentance, calling upon the people to return to Jehovah, to be circumcised in heart, and to serve the Lord truly,[2] and proclaiming God's grace unto the forgiveness of sin and the spiritual renewal of the prostrate and helpless people.[3]

Upon the fall of Jerusalem, in 586 B. C., at the very time when the old form of the theocracy was overthrown, Jeremiah predicted *the new eternal covenant* which God would make with His people. "The Lord our Righteous-

[1] They were received into fellowship by circumcision and participated in the worship of Jehovah.

[2] Hosea 6, 6; Isa. 1, 11 ff.; Jer. 4, 4.

[3] Jer. 31, 31-34; 23, 5-6; Ezek. 36, 25 ff.; Zech. 13, 1 ff. In this chapter occur the words: "Smite the Shepherd, and the sheep shall be scattered." The words are quoted by Christ as referring to Him (Matth. 26, 31; Mark 14, 27).

ness" will establish the new covenant of restored faith and righteousness. Thus was formed and gathered a *regenerated congregation,* a holy seed, "the remnant of Israel," which recognized its mission to be "a light unto the Gentiles."[1]

These *reforms* in Israel were *aided by divine judgments,* which showed the God of Israel to be the Lord of the whole earth, who has authority and power over all nations, even using them as His executioners and scourges, and brought Israel into touch with the heathen nations. And under the tuition and instruction of the prophets the devout and believing among the covenant people learned in some degree to understand that they, as "the servant of Jehovah," had a mission to these nations.

A further advance in the development of the missionary idea is found in *two lines of thought,* expressed in many passages in the psalms and the books of the prophets. These thoughts, in brief, are: *On the one hand,* the power and majesty of Jehovah in His relation to the nations of the earth; and, *on the other,* the kingdom of Israel as the beginning and center of a future kingdom of Jehovah, into which the nations shall be gathered.

The psalms are *hymns of praise* connected with the worship of the adorable majesty of the great God. The praises of Israel alone are not sufficient. The Lord Jehovah deserves to be the object of universal reverence and homage. Hence all nations, all creatures, earth and heaven are called upon and invited to join in the universal acclaim of praise to the Lord of hosts.[2]

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[1] Isa. 42, 6 and 7; 49, 6.

[2] Ps. 47; 66; 96; 97; 100; 117; Is. 42, 8 and 12.

Here we note invitations and exhortations to *tell among the heathen* what the Lord has done for Israel.[1] These are distinct missionary thoughts and bear *evidence of a missionary spirit.* For the underlying idea is: What God does for Israel is of concern to the heathen. The psalms express the *confident expectation* that all mankind will at length acknowledge Jehovah to be the true God.[2]

In the description of the latter days given by Isaiah and Micah, we are placed upon the heights of prophetic vision. All nations are going to Zion, which is spiritually elevated above all the mountains of the world, to receive there the divine law as the rule of their lives, while universal peace prevails under the rule of Jehovah.[3]

Here we meet with the following passages, that have been so often quoted, but will bear repetition and deserve reverent study: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."[4] "The desire of all nations shall come."[5] "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."[6]

These Dr. Warneck rightly calls *vital roots of mis-*

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[1] "Declare His glory among the heathen, His wonders among all people. . . Say among the heathen that the Lord reigneth." Ps. 96, 3 and 10. Cf. Ps. 9, 11; and 105, 1. [2] Ps. 22, 27 and 28. [3] Is. 2-2-4; Micah 4, 1-4. [4] Habakkuk 2, 14. [5] Haggai 2, 7. "The desirable things of all nations shall come." Rev. V. Compare Luther's translation: "Then shall come the consolation of all the heathen" (aller Heiden Trost). [6] Malachi 1, 11. Cf. Is. 25, 6-7; Jer. 3, 17; Zech. 2, 11; Ps. 22, 27 and 28; 47, 7-9; 68, 31 and 32; 72, 10 and 11; 86, 9; 96.

sionary thoughts. They are missionary prophecies and promises. They afford the assured prospect of missionary enterprise and world-wide extension at some time and in some way.

The realization of these hopes with reference to Jehovah's kingdom is indicated in many passages. In some of them the *heathen* are described as *coming* of their own accord to Israel, to participate in the worship of Jehovah and in the salvation of Israel;[1] while in others we find even reference to *preaching among the heathen.*"[2]

Chapters forty to sixty-six of the prophecy of Isaiah, setting forth the mission, the suffering and death, and the final triumph of the Servant of Jehovah, constitute the bright summit of Old Testament prophecy. This section has been truly called "the Gospel before the Gospel." Isaiah is surely the "evangelist" among the prophets.

In the historical sense of the prophecy the servant of Jehovah who is to be His witness among the nations is the Old Testament covenant people of God. This applies, in particular, to *the true Israel,* the remnant, the Church invisible of the Old Testament dispensation.[3]

This remnant, trained and preserved, is to transmit the revelation of the true God to mankind, to be "the light of the Gentiles."[4] Paul and Barnabas found in these words of prophecy their justification for turning to the Gentiles. They even regarded the prediction as equivalent in meaning to a divine command to preach the Gospel to the Gentiles: "For so hath the Lord commanded us, saying."[5]

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[1] Is. 2, 3; 11, 10; Jer. 16, 19. [2] Ps. 9, 11; 18, 49; 57, 9; 96, 3 and 10. Is. 12, 4. [3] Is. 65, 8-9; cf. Jer. 23, 3; Micah 2, 12. [4] Is. 49, 6. [5] Acts 13, 46 and 47.

But this remnant culminates at last in *the person of the Messiah,* and in Him and through Him this prophecy finds its ultimate and complete fulfilment.[1]

Jonah, an Old Testament missionary. The missionary thought came to full blossom in the old dispensation and once, at least, to actual fruitage in the reluctant and hesitating missionary to Nineveh. While Jonah was, personally, an exemplification of the proud particularism of the Jews, which reached its height in the Pharisaic sect of Christ's time, Jehovah revealed His mercy and longsuffering with reference to the heathen, too; and the evident purpose of the book is "to announee against Jewish prejudice that God's grace is over all nations." "God's mercy is over all His works. He has chosen Israel for a time, but to be the messenger of peace to all men."[2]

To the Old Testament missionary thoughts belong the *providential leadings and events* as preparatory steps for the spread of the Gospel.

The missionary idea in the Old Testament remained, on the whole, theoretical and limited, and was after all comparatively vague and indefinite. Judaism in the time of Christ had degenerated into a form of narrow, national particularism. The Messianic prophecies, intended to serve as a bridge for Israel to the Gentile world, were distorted and deflected into new barriers between Israel

[1]Is. 49, 6 compared with Luke 2, 32. And Is. 42, 1-4, 6 and 7, compared with Matth. 12, 17-21. "He shall bring forth *judgment to the Gentiles.*" Luther translates: Er "soll das Recht unter die Heiden bringen," to which he makes the comment: "Wie man vor Gott muss gerecht und selig werden." The Weimar Bible comments: unter die Heiden "durch die Predigt des Evangelii." Compare also Is. 60 and 66. [2]Bible Literature. John A. W. Haas, D. D.

and the Gentiles. The process of nationalizing the Messianic hope and ceremonializing the law fed the Jewish pride as being the elect people of the earth and made them recreant to their divine mission. And yet, in spite of this blindness and unfaithfulness of Israel as a nation, God's purpose of grace was accomplished, and in the old dispensation the foundation was laid for world-wide missionary enterprise in the new dispensation. All the missionary thoughts and words we have considered were preparatory steps and stages in the development of the divine plan and the execution of the divine work of missions.

To these preparatory steps belong also the providential leadings of Israel, the calamities which came upon the unfaithful nation, occurrences amid which the Jews were led to perform, in part, their mission to the nations. Consider, for example, the following:

The dispersions. The growth of the expectation that all nations should some day know the one true God advanced most rapidly just when those who were able to make Him known were being scattered most widely among the nations.

It is estimated that 350,000 Hebrews, first and last, had been carried captive to the Euphrates and beyond. Fewer than 50,000 returned. By the beginning of our era these had increased to millions.

In the time of Philo about a million Jews dwelt in Egypt—about one-eighth of the whole population—and the influence of Alexandrian Judaism upon the cultured Greeks and Romans was particularly great.

Jews were carried by captivity and by commerce throughout the Roman world and even into India and China.

The missionary trend and tendency of all this is

evident. The people, under castigation, became penitent and bethought themselves of the blessings which they had possessed, but had neglected. In exile they were more thoughtful and more faithful than they had been in time of prosperity. They bore witness to Jehovah, the true and living God, and continued to worship Him in the strange lands whither they had been carried. This witness and worship were not without effect upon the surrounding heathen. Thus real and telling missionary work was performed.

The Septuagint. This Greek translation of the Old Testament, prepared during the period between 280 and 150 B. C., served an important missionary purpose in providing the Word of God not only for the Jews of the dispersion who were more and more forgetting their mother tongue and the language of the Old Testament (a service akin to home mission work), but also for heathen who came in contact with them in their places of worship and there heard the Word of life in their own language.

This version of the sacred Scriptures was the most important missionary work of the Hebrew race before the advent of Christ. Such work of Bible translation is a large and important factor in the pioneer work of Christian missions. It was the chief service and achievement of Carey and Judson, of Morrison and Henry Martyn.

The synagogues. Besides the synagogues, where the Old Testament was read and expounded, there were regular places of meeting for worship under the open sky, just as the Greek theaters were built without roofs. There was such a place of prayer at Philippi, for instance.

These synagogues throughout the empire made

monotheism visible, as it were, to every passerby. They set before the heathen the possibility of a religion without idolatry. They were as lights amid the darkness of heathenism. Later many of them served as places where Christ was preached.

All this may be regarded as indirect and preparatory missionary work on the part of the people of the old covenant.

CHAPTER XII.

MISSIONARY THOUGHTS IN THE GOSPELS.

1. Introductory Reflections.

Interesting as is the contemplation of the missionary thoughts of the Old Testament, the study of the Gospels leads us into a missionary gallery whose sketches and scenes fascinate the interested student, into a missionary treasure-house of inexhaustible wealth, to the very mountain top where the blessed Savior, ascending to His Father and to our Father, stretched forth His pierced hands in blessing upon His chosen apostles, and in them upon the whole Church of the Christian dispensation, having given to them and the Church of all time, until His return, this wonderful Commission:

> ALL power is given unto *Me* in heaven and in earth.
>
> Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.
>
> And lo, *I* am with you always, even unto the end of the world.

To trace the missionary thoughts in the words of Christ, from the beginning of His earthly ministry until its culmination on Mount Olivet, will prove a delightful and profitable occupation to every Bible reader and mission worker.

As Christ is the foundation and head of the Church, so He is the central figure and the centralizing force of Christian missions. As He is the fulfillment of Old

Testament types and prophecies, so the missionary thoughts of the Old Testament are developed in and through Him and find clearer and fuller expression in His words.

Contrasting the missionary thoughts of the new dispensation with those of the old, we may affirm in a general way that, while in the Old Testament we find missionary roots, evangelical principles, and evangelical forces wrapped up, as it were, in the seed, in the New Testament we find the missionary plant developed, bearing foliage and fruit. In the Old Testament the foundation is laid for world-wide misions; in the New the superstructure is erected, and the work is actually begun. In the Old the universality of salvation is expressed in prophecy, held out as a glorious hope to be realized in due time; in the New this universality begins to be fulfilled and carried into effect, fully realized in apostolic missions and directed for all future ages to the end of time by the Great Commission of our Lord to His Church.

In the fulness of time Christ appears, the Great Missionary, sent from the realms of glory, working out the world's redemption and training a band of efficient missionaries to go forth and inaugurate the era of world-wide missions. His words and teachings from the beginning and throughout His ministry, are permeated with missionary thoughts. Without being able or attempting to arrange and classify His missionary words and declarations in strictly chronological order, we can observe a *gradual development in clearness and fulness,* culminating in the direct and explicit missionary command after His resurrection. In this appears the wisdom and tact of the Great Teacher, in view of the national exclusiveness and particularism of the Jewish

people,[1] and the deep-seated prejudices of His own disciples, who had grown up in this atmosphere of Jewish narrow-mindedness. Moreover, the missionary command follows at the end of His earthly career as the natural and necessary sequence of His atonement and work of redemption — the ripened fruitage of the revelation concerning His person and His work.

We may distinguish *three stages* in the development and progress of our Savior's missionary instruction, and so study His missionary words in *three groups*. In them are gathered together Christ's teaching concerning the world-wide redemption prepared by Him, the gradual unfolding of God's plan for the evangelization of the world, and the Great Commission, in accordance and in obedience to which the work is accomplished.

2. The Universality of Redemption through Christ.

This part of Christ's teaching may be regarded as the New Testament foundation of all missionary instruction and work. The universality of salvation, proclaimed in symbol, and type, and prophecy, in the Old Testament, is clearly and fully set forth in the appearance of the world's Redeemer and the kingdom which He established. These fundamental missionary principles are wrapped up in two significant and comprehen-

[1] Take, for example, St. Paul's experience. He was addressing the people in Jerusalem, telling the story of his life and experiences, his conversion and call to the apostleship. "And He said unto me, Depart; for I will send thee far hence unto the Gentiles. And *they gave him audience unto this word* and *then* lifted up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live." Acts 22, 21 and 22.

sive terms so frequently used by Christ Himself, namely, the *kingdom of God,* and the *Son of Man.*

The kingdom of God, or the kingdom of heaven. We find the term used in Scripture in different senses, viewed from different points of view; now as *present,* existing in the hearts of believers, established at Christ's first advent: and again as *future,* to be established at His second advent. These declarations may be understood and readily harmonized without resorting to millenarianism.

The kingdom of Christ has been founded, but is not yet completed. It is sown now as seed; the complete fruit and final harvest lie in the future. Hence we note a development, a growth, in the use and application of the term. There is in a very radical and true sense a "coming" of the kingdom. "Thy kingdom come!" — to us and to all men. In its final completion and culmination it is the absolute sovereignty and dominion of God over all creatures in majesty and glory.

Much is said nowadays about the kingdom of God and its extension even by social workers who make no attempt to preach and apply the Gospel of Christ for the saving of the souls of those whose bodily and temporal ills they are ameliorating. The popular teaching and preaching on the subject is so utterly misleading that we do well to give heed to our Savior's teaching and learn from Him, the King Himself, something reliable and trust-worthy in regard to the essential character of the kingdom, its scope and extent, the conditions of admission, and service in the kingdom.

The essential character of the kingdom. It is not an earthly, temporal realm, the reign of civic righteousness and benevolence, of fairmindedness and square-dealing and equitable and just government for rich and poor,

and the like. All this is desirable. But it comes far short of the kingdom of God. It belongs to the kingdom of nature and is a part of the world that will not abide forever. The kingdom of Christ is spiritual and eternal. Before Pilate Christ testified: "My kingdom is not of this world."[1] To certain Jewish inquirers He said: "The kingdom of God cometh not with observation, . . the kingdom of God is within you."[2] The kingdom of Christ was not the kingdom of David as the Jews understood it.[3] When, on one occasion, they attempted to take Him by force, to make Him a king, He withdrew from their grasp and departed into a mountain, Himself alone.[4]

Reach and extent of the kingdom. It is intended to embrace and include not the Jews only, but *all mankind.* The Jews, indeed, are termed "children of the kingdom." They were called first, but not exclusively, nor unconditionally. Contrasting the unbelief of the Jews with the faith of the centurion of Capernaum, He said: "The children of the kingdom shall be cast out into outer darkness."[5] On another occasion He said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."[6] It is true, as He reminded the woman of Samaria, that "salvation is of the Jews."[7] It began with them, and issued forth from them, inasmuch as Christ was born of the seed of Abraham. But it was not limited to them.[8]

Now, what does Christ say of Himself as the Founder of the kingdom, of *His calling and sphere,* His

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[1] John 18,36. [2] Luke 17, 20 and 21. [3] Mark 11, 10. [4] John 6, 15. [5] Matth. 8, 12. [6] Matth. 21, 43. [7] John 4, 22. [8] Compare the parable of the marriage of the king's son, Matth. 22, 3 ff., and the parable of the great supper, Luke 14, 16 ff.

mission? He speaks of His having come *"into the world."* While this may mean, and in most of the passages where it is used does mean, simply that He was born on earth, that He became man, it implies also that He came into the world to be the world's Redeemer, it suggests the sphere of His activity and the object of His redemption.[1] Moreover, Christ calls Himself *"the Light of the world"*[2] — not the light of Judea, or the light of Asia. Even His disciples He calls the "light of the world" and the "salt of the earth"[3] — characteristics and sphere of influence and work which they derive *from Him.*

Again, Christ declares that *"the field is the world"* — the field, namely, into which the Son of Man sows the good seed and which is to be harvested at His second coming. The "net" which "gathered of every kind" was cast "into the sea."[4] Further, He says: "The Son of Man is come to save that which was lost."[5] This expression is quite general and includes, without distinction, all that in the common fall and wandering away of mankind has been lost, wherever it may be.[6]

The conditions of admission into the kingdom are repentance and faith.[7] They are the *same for Jews and for Gentiles.* Jesus marvelled at the centurion's great faith. He contrasted it with that which He found in Israel.[8] Pronouncing a dreadful woe upon Chorazin and

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[1]Cf. John 3, 16 and 17. [2]John 8, 12. [3]Matth. 5, 13 and 14. [4]Matth. 13, 38 and 47. [5]Matth. 18, 11. σῶσαι τὸ ἀπολωλός, that which has been lost. This verse is omitted in the best Mss., also in the R. V., but it occurs again in Luke 19, 10. [6]Compare the parable of the lost sheep, the lost coin, and the prodigal — applying to the lost in the wilderness, the house, the regions beyond — Jews, diaspora and home missions, foreign missions. [7]Matth. 4, 17; Mark 1, 15; etc. [8]Matth. 8, 10.

Bethsaida, He declared that even Tyre and Sidon would have repented, if the same mighty works had been done there.[1] The conditions are the *same for all men.* It was in the night of His resurrection day that Jesus told His disciples that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."[2] The kingdom belongs to the spiritually poor, to them that hunger and thirst after righteousness, to babes, to children.[3] All who are weary and heavy laden Jesus invites to come unto Him.[4]

Service in the kingdom. The heart and crown of the service to be rendered is pure and spiritual *worship of God.*[5] It is worship in spirit and in truth, corresponding to the character of the kingdom. This word of Christ, let it be noted, was *spoken to a Samaritan woman.* A suggestive and prophetic circumstance. The disciples marvelled, but were silent. They did not understand it, but wisely and reverently deferred to the superior wisdom of the Master. Such worship is *not bound to a particular place,* nor to a particular form. Hence no local, national, civil, social or ceremonial limitations are placed upon service in the kingdom of Christ. In this passage Christ declares a *new principle of worship,* opposed to a dead, hypocritical, legalistic, formal worship, confined to a certain place and depending on a particular priesthood.

All this shows the universality of the kingdom of God, its spiritual character and universal scope; provision made for the salvation of all mankind without respect of persons; the adaptation of the Gospel to all classes and conditions of men; and entrance into the

[1]Matth. 11, 21. [2]Luke 24, 47. Compare Acts 17, 30. [3]Matth. 5, 3ff.; 11, 25; 18, 2; 19, 14. [4]Matth. 11, 28. [5]John 4, 20-24.

kingdom in no wise dependent upon external and accidental circumstances and conditions, as sex, age, color, language, nationality, social standing, wealth, and the like. And it is easily seen how fundamental these universal ideas of salvation are to the development of missionary thoughts and the prosecution of missionary work.

The Son of Man.[1] Christ calls Himself by this name repeatedly,[2] and with evident purpose. He cannot intend merely to emphasize the fact that He was true man — none of His contemporaries doubted that. But *by this title Jesus characterized Himself as the Messianic King not only of Israel, but of mankind.*[3]

The kingdom of heaven and the Son of Man are correlative terms. As man, even the God-man, Jesus founds and completes the kingdom of heaven on earth, and that a universal kingdom, embracing people of all times, of all nations and tongues. Twice[4] Christ referred to the prophet Daniel who, in chapter 7, verses 13 and 14, applies this name to the promised Messiah,

[1] Cf. Philippi, Glaubenslehre IV. 1, p. 411 ff. [2] No less than twenty-nine times in St. Matthew; in all fifty-five times, not counting parallel passages. [3] Matth. 8, 20; 9, 6 (the Son of Man hath power to forgive sins); 11, 19; 12, 8 (is Lord even of the Sabbath); 12; 32; 12, 40; 13, 37 (He that soweth the good seed is *the Son of Man.* The field is *the world*); 13, 41 (shall send forth His angels); 16, 13; 16, 27 (shall come in the glory of His Father); 16, 28; 17, 9; 17, 12; 17, 22; 18, 11 (is come to save the lost); 19, 28 (when the Son of Man shall sit on the throne of His glory); 20, 18; 20, 28 (came not to be ministered unto, but to minister, and to give His life a ransom for many); 24, 27; 24, 30; 24, 37, 39; 24, 44; 25, 13; 25, 31; 26, 2. 24; 26, 45; 26, 64; John 3, 14 (even so must the Son of Man be lifted up that *whosoever* believeth, etc); John 5, 53 (except ye eat the flesh of the Son of Man). [4] Matth. 24, 27 and 30; 26, 64.

ascribing to Him a universal kingdom (all people, nations, and languages) and an everlasting dominion. By appropriating this title the Lord implies that He is the Messiah, whose kingdom is that described by the prophet.

This name was not the one usually employed by the contemporaries of Christ. The popular name with them was "David's Son," which Christ never applied to Himself. Twice[1] He referred to this name in order to show the Pharisees that they had an inadequate and erroneous conception of the Messiah.

Christ was a Jew after the flesh — a loyal Jewish patriot. He wept over His impenitent and perverse nation. Yet He was not nativistic, narrow, national and circumscribed in His sympathies and aspirations, His mission and aim, but broad, world-wide, co-extensive with the human race. He is the Son of Man — not of Abraham merely, but of Adam. He is the representative of mankind. He belongs to mankind, and mankind should of right belong to Him. The missionary trend and force of all this is evident.

3. Gradual Revelation of God's Plan of World-wide Evangelization.

Our Savior made provision for the growth and extension of the kingdom which He came to establish. Accordingly we find in His recorded words and teachings ample instruction on all the vital features of the missionary enterprise. This instruction is imparted in various forms, in mere references and allusions, direct statements of missionary import, and by way of illustration through parables. Before giving the express missionary command He had to complete the work of redemption, and while He did so He trained the first class

[1] Matth. 22, 41-45; Mark 12, 35-37.

of missionaries who were to go forth into the world-field in obedience to His command, and the missionary thoughts which He expressed constitute the fundamental principles of the missionary enterprise for all time. And we are justified in making such application even of His allusions and parabolic illustrations, because they all pertain to the development and extension of the kingdom of God throughout the world.

In this outline we shall endeavor to make a rapid survey of our Lord's instruction concerning the missionaries and mission workers, their chief qualifications, the means to be employed, the kind of service to be rendered, the field of work, and the outlook as to the fruitfulness and the abiding reward of the enterprise.

Personal agency is of prime importance. As the Lord of heaven came in person to establish His kingdom on the earth, so He wants to employ persons in the work of extending it. One of the first acts of His public ministry was to gather a little group of disciples about Him. And He called them *apostles*.[1] The name is of Latin origin and means, one sent, a herald, an envoy. Surely it is *not an empty, meaningless title*. It designates and characterizes their office and the work to which they were called. They had a *mission;* they were *missionaries*.

The calling, office and mission of the disciples as witnesses and heralds, even ambassadors of the Most High, was clear to Jesus and thoroughly understood by Him at the outset, when He called them. The name, given at the opening of His public ministry, is a prophecy and promise of the Great Commission spoken at its close. This alone is sufficient to show the falsity

[1] Luke 6, 13; Matth. 10, 2; John 13, 16; Mark 3, 14.

and emptiness of the claims of certain modern destructive critics who in their asaults upon the New Testament would rob the great missionary command of its divine origin and authority and make it an interpolation of later times.[1]

The apostolate involved and out of it grew the public office of the ministry, both in the pastorate and on the mission field. And Christ does not leave us in doubt as to the essential, abiding *qualifications of missionaries.* They must, first of all, be men of faith. Without *faith in Him and His Word* men will be fruitless laborers, whether on the field or at home. Those who have wrought mightily for the Lord in both spheres have been men of great faith. More than once Jesus had to rebuke His disciples because of their unbelief, or their littleness of faith. He assured them that, if they had "faith as a grain of mustard seed," they would be able to accomplish work that seemed impossible to men.[2] In close relation to this fundamental qualification is another, one on which the Lord laid touching emphasis in His interview with Peter after His resurrection.[3] Peter never forgot His Lord's thrice repeated question: "Lovest thou me?" Fervent, *abiding love of Christ* is indispensable for the carrying out of His injunction: Feed my lambs; fed my sheep; and follow me.

Early in His ministry the Savior set before the disciples *His personal example* of whole-souled, self-

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[1]Compare, e. g., Harnack's "Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten." He makes such bold and unsupported assertions as these: "Missions to the heathen cannot have come within the scope of Christ's view and purpose." "The missionary command was simply constructed out of the historical development of later times." [2]Matth. 17, 20. [3]John 21, 15-19.

sacrificing devotion to God in mission work. It was on their first journey through Samaria. In answer to the wondering questions of the disciples, Jesus uttered these memorable words: "My meat is to do the will of Him that sent me, and to finish His work." A matchless expression of the spirit that should imbue all mission workers in His service: eagerness to do the will of God; joyfulness in service (as it is written of Him: "I delight to do Thy will, O my God!"); and constancy and patient endurance unto the end, sustained by His grace, and spending and being spent in His service. "One soweth, and another reapeth," He said; reminding us that we should work together disinterestedly, in unselfish devotion to the part and place assigned, looking forward to the time when the "fruit unto life eternal" shall have been gathered in, when "both he that soweth and he that reapeth may rejoice together." [1]

Mission workers must be earnest, and urgent, and persistent in their endeavors to bring others into the kingdom of Christ. The Lord gives us such instruction in the parable of the great supper, in the words: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [2] Half-hearted work accomplishes little. Let us press the Savior's invitation with all earnestness and vigor, not only from the pulpit, but also in private converse and association, in personal work with individuals.

As regards the *means to be employed* in the work of the Gospel, the Lord offers nothing but *His Word*. "Preach, saying, The kingdom of heaven is at hand." [3] It is the Lord's call and invitation into His kingdom

[1] John 4, 34-38. [2] Luke 14, 23. [3] Matth. 10, 7.

and fellowship that the servants are to publish and press upon the attention of men. "The seed is the Word of God," says Christ in His interpretation of the parable of the sower.[1] To those Jews who believed on Him, He said: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."[2] The divine Word which has made and which keeps them disciples is to be applied by them in winning disciples. From another point of view believers are themselves good seed that is sown in the world field, as the Lord teaches in His parable of the tares.[3] "The good seed are the children of the kingdom," while "the tares are the children of the wicked one."

Not only do ministers and missionaries in the strict sense find instruction in the Savior's words, but much of it applies also to laymen and lay mission workers. To this effect are the lessons taught in His parable of the good Samaritan.[4] Here we learn something about the spirit and manner of true neighborly service, and how every one of us may engage in it if we will only cultivate an open eye for the opportunities, and a compassionate heart to respond to the expressed or mute appeals of the needy.

The Lord of the harvest is seeking and suing for *laborers*—workers both in the public ministry, and in the ranks of the laity. To both spheres are the lessons of His parable of the laborers in the vineyard addressed.[5] "Go ye also into the vineyard." *For you* that may mean, to church, to Sunday-school, to the young people's society; it may mean, to college in preparation for

[1]Luke 8, 11. [2]John 8, 31 and 32. [3]Matth. 13, 38. [4]Luke 10, 33-35. [5]Matth. 20, 1-16.

the holy ministry; it may mean, to the foreign mission field; it may mean, to the needy and neglected, the wayward and indifferent, in your immediate neighborhood. There are many places and manifold services in the vineyard. We cannot all do the same thing, nor does our gracious Lord expect us to try it, and then fret over failure. But we can all learn to know the Lord's will in regard to us and our service in His kingdom, if we will earnestly and prayerfully seek it. Happy are they who follow the guidance of His Spirit and providence and find their proper place.

What St. Paul teaches in the twelfth chapter of first Corinthians concerning diversities of gifts is taught and illustrated by Christ in the parables of the talents[1] and of the pounds;[2] and in both He shows that faithfulness in the use of the entrusted gifts and talents and opportunities is rewarded, and that unfaithfulness receives its merited punishment. Let not those of meager ability hide their one talent in the earth or lay up their pound in a napkin. Let us rest assured that, so far as the Lord's distribution of talents is concerned, we have received "every man according to his several ability." When you hear the voice of the Lord, as you do in His Word, saying: "Son, go work today in my vineyard,"[3] do not follow the course of either of the sons in the parable, but go cheerfully to work in the spirit of Peter when he said: "Master, at Thy word I will let down the net." The barren fig tree[4] and its fate impresses a solemn warning against neglect and consequent unfaithfulness. On the other hand, the Savior tells us plainly what is the indispensable condition of a fruitful Christian life:[5] "Abide in me, and

[1]Matth. 25, 14-30. [2]Luke 19, 11-27. [3]Matth. 21, 28. [4]Luke 13, 6-9. [5]John 15, 4 and 8.

I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. * * * Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

The matter of *Christian stewardship* occupies a large place in mission work. And our Lord gives us ample instruction on the subject in its application both to personal service and to the handling of our temporal possessions.

In a general way the Lord inculcates the spirit of benevolence in the words: "Give, and it shall be given unto you."[1] When He sent out His disciples on their first preaching tour, He reminded them of the spirit which should characterize the service, saying[2]: "Freely ye have received, freely give." It was left for St. Paul to preserve and record one of the precious words of Jesus on giving. He bade the elders of the church at Ephesus "remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"[3] The all-seeing Lord, we may be sure, is observing our gifts and offerings today, as, sitting over against the treasury in Jerusalem one day, He beheld how the people cast in their contributions.[4] His words of praise in behalf of a poor widow and her two mites show that the heavenly standard of measurement is not dollars and cents, but the spirit of love and sacrifice that impels to the gift.

One of the besetting sins of human nature and a fatal snare to countless souls even among church-members is covetousness. He who knoweth our frame and remembereth that we are dust, and who is touched with a feeling of our infirmities, said: "Beware of covetous-

[1]Luke 6, 38. [2]Matth. 10, 8. [3]Acts 20, 35. [4]Mark 12, 41-44.

ness!" And He impressed the warning with the graphic parable of the rich fool,[1] closing with the words: "So is he that layeth up treasure for himself, and is not rich toward God." When a certain young ruler, an admirable man in his way, turned away sorrowfully from Jesus, "for he was very rich," Jesus, seeing his sorrow, said: "How hardly shall they that have riches enter into the kingdom of God!"[2] "Give an account of thy stewardship!" is the summons that comes at length to every mortal man. And when our Lord, in the parable of the unjust steward,[3] says: "Make to yourselves friends of the mammon of unrighteousness," we understand from the context and His other teaching on the subject that it is done, not by hoarding, or embezzling, or purloining entrusted funds, nor withholding more than is meet, which "tendeth to poverty," but by applying our temporal treasure to the advancement of the Redeemer's kingdom and the winning of souls who will bear witness to our helpfulness in the everlasting habitations. On the other hand, the rich man in hell[4] utters a forceful warning against the form of indifference and unbelief that leads the rich and well-to-do to squander their Lord's treasure in self-indulgence and luxurious living.

The field of work is the world, as our Lord stated repeatedly in different forms and connections. And it is "white unto harvest" today, even as it was in His day.[5] Generation after generation has come and gone, but however long the time of His coming may be delayed, the word of the Lord will be fulfilled: "This Gospel of the kingdom shall be preached in all the world

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[1]Luke 12, 16-21. [2]Luke 18, 24. [3]Luke 16, 1-9. [4]Luke 16, 19-31. [5]John 4, 35.

for a witness unto all nations; and then shall the end come."[1]

To the Jews of His day, who boasted of their superior privileges and were blind to their true mission, Jesus spoke many sharp words of rebuke and warning. He referred to the mission of Elijah[2] to the widow of Sarepta, of Sidon, and Elisha's service to Naaman the Syrian, to the penitent Ninevites and their missionary Jonah, and to the queen of the South who came afar to hear the wisdom of Solomon.[3] They shall rise up and shall condemn this unbelieving geenration, He told them. If, through the ministry of Elijah and Elisha, of Jonah and Solomon, divine favor was bestowed upon the Gentiles, how much more, under the kingdom of Him who is greater than these, shall the Gentiles be made partakers of His saving grace. On another occasion He uttered, incidentally, a missionary thought when He said to them: "Is it not written, My house shall be called a house of prayer for all the nations[4]?" The house which they were desecrating was intended to be a house of prayer, and that not only for Jews, but for Gentiles also. Yet these are still regarded as coming to Jerusalem for instruction, to the temple for worship, a missionary thought of much less force and directness than that expressed in the missionary command.

Christ did not leave His hearers in ignorance of the fact that the Gospel would be preached to the Gentiles, while many of those who were priding themselves on being children of the kingdom would be rejected on account of their unbelief and apostacy. For example,

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[1]Matth. 24, 14. [2]Luke 4, 25-27. [3]Matth. 12, 41. 42. [4]Mark 11, 17. Rev. V.

in connection with the healing of the centurion's servant at Capernaum, contrasting his great faith with the prevailing unbelief in Israel, He said[1]: "Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness." To the chief priests and elders of the temple, where Christ was teaching, He said[2]: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Later, St. Paul had occasion to speak similar words to the unbelieving Jews at Antioch, and Corinth, and Rome.

Among the beautiful words of Christ with reference to the world-wide scope of His redemption are those in which He speaks of Himself as the good Shepherd, who lays down His life for the sheep, adding[3]: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Evidently He refers to the Gentiles who shall be gathered into the kingdom. When, in the parable of the great supper, He speaks of the "highways and hedges"[4] beyond "the streets and lanes of the city," it is plain that He is referring to the conversion of the heathen, which has been going on ever since.

And what about *the outlook?* Is the twentieth century to complete the evangelization of the world? Some Christian people grow weary of the perpetual appeals for missions and wonder when they will cease. Some even ask, Is the work worth while? Does it pay? Perhaps we can do no better than to ask such question-

[1] Matth. 8, 11. 12; cf. Luke 13, 29. [2] Matth. 21, 43. [3] John 10, 16. [4] Luke 14, 23.

ers to look at the matter in the light of the Savior's words.

To the apostles, who, after receiving the Great Commission, asked about the restoration of the kingdom to Israel, Jesus replied[1]: "It is not for you to know the times or the seasons which the Father hath put in His own power." One of the significant words in the parable of the pounds is: "Occupy till I come."[2] And "of that day and hour knoweth no man."

It is evident that what the Savior is concerned about, and what should concern us, is the doing of God's will while it is day, before the night cometh when no man can work. And in order that we might work on hopefully and confidently, He gave us strong encouragement and precious promises.

Growth in the kingdom of God is not different in principle from that which obtains in the sphere of nature around us. "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."[3] So it is, too, in the kingdom of God. The workers must have patience. They must not expect to reap where they have not sown, and after they have sown they must give the seed time to sprout and bear fruit, waiting upon God and the Word of His grace to give the increase. The parable of the sower,[4] with the Lord's interpretation, teaches us to sow in hope. There is promise of large fruitage, notwithstanding the many impediments and obstacles and we should not forget that the enemies of Christ and His kingdom are ever busy, sowing tares and deceiving souls. To the same effect are the parables of the mustard seed and the leaven.[5] The former illustrates the spread of

[1]Acts 1, 7. [2]Luke 19, 13. [3]Mark 4, 28. [4]Luke 8, 5-15. [5]Matth. 13, 31-33.

the kingdom of God over the earth, as exhibited in the history of missions to the present day; the latter is an illustration of the regenerating and transforming power of the Gospel in the hearts and lives of men. And both afford ample encouragement to Christian workers. Our labor is not in vain in the Lord. His Word shall not return unto Him void.

And as for *the reward* of service in the Lord's cause, every faithful worker knows that there are many rewards even in this life. There are reflex blessings that come to the individual toilers and the churches that take an active part in mission work. And the Lord of the harvest has promised an ample reward of grace to every faithful servant in His kingdom of glory. Unspeakable will be the compensation for all toil and trial, when we shall hear the commendation[1]: "Well done, good and faithful servant, enter thou into the joy of thy Lord." And doubtless a large part of that joy in heaven, in which the angels will take part, and of which the Lord of glory will be the crowning theme, will be over sinners redeemed and reclaimed to the glory of God[2].

On the occasion of certain Greeks, proselytes, probably, coming up to worship at the feast and desiring to see Jesus, the Savior spoke these significant words[3]: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "And I, if I be lifted up from the earth, will draw all men unto me." In these passages we have the key to the question why Christ confined His personal labor to Israel and postponed giving the direct commission until after His resurrection.

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[1] Matth. 25, 23. [2] Luke 15, 7. [3] John 12, 24 and 32.

Christ, having given His life as a ransom, having poured out His soul unto death, shall see of the travail of His soul, shall be satisfied, shall divide the spoil with the strong.[1] The completion of the sacrifice for the propitiation of the sins of the whole world was necessary in order to the inauguration of the era of world-wide missions, the era of universal proclamation of salvation and universal ingathering of fruit. With this "drawing" of Christ crucified begins the realization of the universality of salvation, of which the prophets and saints of the Old Testament spoke and sang. All things are now ready. And now follows the direct command to proclaim the good tidings unto the uttermost parts of the earth.

As we close this review of missionary thoughts in the words of Christ, and by way of transition to a closer examination of His direct command to the apostles and the Church of succeeding ages, these words[2] of His should have a large place in our thoughts and meditations:

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Harvest plenteous—laborers few! That was the situation in Christ's day. That is the situation in our day. It has always been so. The supply of missionaries and mission workers has never been equal to the greatness of the possible harvest. Why is it so? There is an element of mystery in it which we cannot understand, just as there are other questions which the Lord in His wisdom left unanswered. But still there can be for devout believers only one answer. The fault of the

[1] Is. 53, 10-12. [2] Matth. 9, 37 and 38.

shortage of laborers is ours, not the Lord's. It must be that there is in the Church at large, in Christian congregations, and in the lives of individual believers, *a dearth of fervent, importunate, persistent, and prevailing prayer.* And the serious question that comes to us is: Are we aware of the dearth, and is it a burden on our hearts? Perhaps some of us must ask the Savior, as did the disciples: Lord, teach us to pray! Prayer, you know, is not saying prayers, reading prayers, merely. This is the grave missionary problem to which our pastors and teachers and churches should address themselves with all the earnestness of faith and the ardor of the love of God.

4. **The Great Commission.**

The way has been paved. The divine thought of missions has been presented and developed. Apostles, missionaries, have been prepared. And then, after Christ has fully completed the work of redemption and filled the Gospel with the saving power of His love and vicarious sacrifice, and He is about to ascend to the seat of divine power and majesty and universal dominion, He sends His ministers and heralds forth into the harvest field of the world, and lays upon the Church of all succeeding generations and ages the obligation to carry on the work of evangelization until His second advent in glory. How much time has elapsed, what a long way has been traveled, what infinite care and patience, forbearance and long-suffering, have been exercised by the Lord of all before the world was ready for this golden age of peace and good will and salvation!

The Great Commission appears as the mature fruit that has passed through all the natural stages of growth.

The point of advance upon the previous words of Christ is not this, that salvation is to be offered to all men through the preaching of the Gospel. This had been clearly stated and taught, first by the prophets and the providential movements and events of the old dispensation, and then more clearly by Christ Himself before His death. But the point of advance, the new departure, is this, that now, all things having been prepared, and God's set time having come, messengers are specially sent out, expressly commissioned, to carry this divine purpose into effect.

The Great Commission appears in the sacred records *five times,* in different forms of statement and in somewhat different connections and relations. It was spoken to the disciples in Jerusalem on the evening of the resurrection day, and repeated and reaffirmed on the mountain in Galilee, and on the Mount of Olives just previous to the ascension.. It is both interesting and profitable to make a careful study of each one of these records, to compare and combine them.

Three of the evangelists incorporate the words in their account of that memorable scene in Jerusalem in the evening of the day of resurrection, when, the doors being shut where the disciples were assembled for fear of the Jews, the risen, glorified Redeemer appeared in the midst of them with the word of greeting and benediction: "Peace be unto you!"

Mark has recorded the words of command in this form: "Go ye into all the world and preach the Gospel to every creature (Revised Version: to the whole creation). He that believeth and is baptized shall be saved; but he that believeth not shall be damned." [1]

[1] Mark 16, 15 and 16.

According to Luke's account the two disciples had returned from Emmaus and "found the eleven gathered together, and them that were with them." While they were rehearsing the wonderful experiences of the day, the Lord appeared among them with His words of peace. The thoughts included in the missionary command are given in this amplified form: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and ye are witnesses of these things." [1]

John has given us this illuminating record of the Lord's words: "Peace be unto you! As my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." [2]

Comparing these accounts, we observe that, while the essential factors of the Great Commission are expressed or implied in all of them, there is a difference in the grounding of the command—a difference, however, not antagonistic, but complementary, in full accord with the general character and purpose of the Gospels.

Christ has laid repeated emphasis on the fact that His coming and His work of redemption were in fulfilment of the Old Testament prophecies concerning Him. He reaffirmed it in that solemn evening hour. And so Luke recorded it. One of the important factors in the deep and eternal ground of the Commission to world-evangelization is: The Scriptures must be ful-

[1] Luke 24, 46-48. [2] John 20, 21-23.

filled. The provision and offer of salvation are traced back to the eternal counsels of God's grace, and are in fulfilment of His promises made of old. "Ye are witnesses of these things," the Savior added significantly. Not merely preachers, but witnesses. They had been witnesses of the things pertaining to Christ's person and work, and now they were to be witnesses to Him and His work of redemption among men. Missionaries are not merely teachers and preachers, but witnesses, telling of their own personal knowledge, conviction, and experience.

John has recorded another factor in the divine ground of the missionary command. The words which Christ used had occurred in His high-priestly prayer[1]. Here the command is based on the authority implied and embraced in His own mission. The authority of Christ to send forth apostles is the same as the authority of the Father in sending Him. And the character of their commission is the same as that of Christ, namely, to bear witness unto the truth.

Matthew gives an account of an assembly of disciples, after the resurrection, in Galilee, on "a mountain where Jesus had appointed them." The eleven apostles were there, and probably also those disciples to whom St. Paul refers in the fifteenth chapter of first Corinthians, when he states that Christ "was seen of above five hundred brethren at once." The wording of the Commission here recorded is the fullest of all, closing, as it does, with the promise that has sustained the missionary hosts amid all trials and conflicts. The words are these: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all

[1] John 17, 18.

nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world."[1]

The Lord here grounds His command upon the fulness of His own authority and power as Lord and King in heaven and earth. He who has prepared salvation has authority to send out heralds to proclaim it. He to whom is given all authority in heaven and on earth shall have dominion from sea to sea, even unto the uttermost part of the earth. His ambassadors go forth, backed and supported by His divine authority and power. They are *men,* frail and faulty; but theirs is a *divine* mission, as they have received a *divine commission.*

Finally, in Luke's account of the ascension, given in the first chapter of the Acts, the words occur in this form: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The command is here based upon the impelling and sustaining power of the Holy Spirit promised unto them.

The normal order of development and extension will always follow the order here indicated: Jerusalem, all Judea, Samaria, the ends of the earth. It was so in the apostolic age. From the home church as a center, in the regions round about, and to regions beyond: this should be the aim of every congregation of Christians.

The Great Commission, so grounded upon the fulness of Christ's power, upon the Scriptures, which can-

[1]Matth. 28, 18-20.

not fail, upon the authority inherent in His own mission, and upon the impelling power of the Holy Ghost, closes with *a great promise,* which, in view of the greatness of the task assigned, the difficulty of the work, the weakness of the instruments and agents, and the number and strength of the enemies to be met, is most needful and a source of never-failing encouragement to Christian workers. "Lo, I am with you alway." In the language of the day a writer has said: "The Great Commission is a check on the bank of heaven as truly as it is a command for the Church on earth." [1] If the task assigned is stupendous, the resources available and the promised encouragement are inexhaustible. Lord, increase our faith and make us more faithful.

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[1]The Holy Spirit in Missions, by Dr. A. J. Gordon.

CHAPTER XIII.

MISSIONARY THOUGHTS IN THE ACTS OF THE APOSTLES.

1. Introductory Remarks and Reflections.

Here we have a book of such importance in mission study that it may profitably engage the attention of all Christians, alongside of their devotional reading of other pertions of the Bible, year in and year out. We have before us the first and original history of Christian missions during the apostolic age. And it is a portion of the inspired Word of God, showing how the apostles understood and carried out Christ's missionary command. Dr. Warneck has repeatedly, in his writings, made the suggestion that the Acts would form the subject of most profitable study and exposition in "Bibelstunden" — midweek services — every two years. Similarly Ahlfeld, and Gerok.

The name of this history is "Acts of the Apostles," a name or title in use at the close of the second century. It has been more recently called "The Acts of the Holy Ghost," and "The Acts of Jesus by the Holy Spirit." Apart from the immediate occasion and object of the writing, the general or universal aim of the book may be stated as that of furnishing a divine record of the planting and the propagation of Christianity, the founding and extension of the Church in the apostolic age; showing what the exalted Savior has done through His apostles, under the guidance of the Holy Spirit, to continue the work which He had begun in His humiliation.

The theme of the book is stated in the first chapter and eighth verse, being a re-statement of the Great Commission. In the carrying out of this theme and the general aim of the book there are several striking points to be noted.

We see *Christ, as Lord, in and among His people.* For example,[1] it is He who fills the vacant apostleship, sends His Spirit, increases the newly founded congregation, makes Saul an obedient servant of His, calls Paul to Europe, and opens Lydia's heart.

The *activity of the Holy Spirit* is manifest in the work. The Lord acts not only through His angel, but through His Spirit. For example,[2] the Holy Spirit imparts the gift of tongues, works in and through believers, lives in the congregation, directs the apostles, thus showing the fulfillment of the promise of power.

The narrative covers a *brief space of time,* but a *large territory.* Within a period of thirty years the Gospel was preached and heard throughout the length and breadth of the Roman Empire. *Three strategic radiating centers* had been established: Jerusalem, Antioch, and Rome. They were Jewish, Greek, and Roman centers respectively — centers of the three dominating races of the world of that time.

Three conditions favored the marvelous extension in so brief a time: The universal rule of the Roman Empire; the general use of the Greek language; and the wide dissemination of the Old Testament in the Jewish synagogues, where the new faith was preached.

It is an uncompleted book. It is the earliest and oldest missionary history of the Christian Church, a

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[1] Chapter 1, 24; 2, 33; 2, 47; 9, 5ff; 16, 10; 16, 14. [2] Ch. 2, 4; 15 28; 16, 6 and 7; 24, 49.

history begun during the earthly lives of Christ and His apostles, and continued under His sovereign authority and the operation of the Holy Spirit until the present day, and to be continued until the end of time. The narrative is continued in the many histories, narratives, and biographies with which church literature has been enriched. But the book of Acts affords a norm and guide for all future ages. It exemplifies the providence of God, the leadership of Christ, and the administration of the Holy Spirit.

2. General Plan and Outline of the Book.

The first chapter is introductory, telling of the time of preparation, when the disciples were waiting, after the Lord's ascension, for the enduement with power which He had promised unto them, and recording the sad fate of Judas, and the choice of Matthias to fill the vacant place.

The remainder of the book naturally falls into two main parts, corresponding to the activity of Peter among the Jews and of Paul among the Gentiles.

The *first part,* closing with chapter twelve, describes the spreading of the Gospel among the Jews through Peter, assisted by John, and James, and Philip. The sphere of action is confined to Palestine. This part records the history of the Church from its founding at Pentecost till, leaving the mother congregation at Jerusalem, it is ready to begin its career of conquest among the Gentiles.

There are two periods in this stage of the work, the transition being marked by the martyrdom of Stephen. The leading events of the first period are: The account of Pentecost and the founding of the Jewish-Christian church in Jerusalem, the first apostolic mira-

cle, the first persecution, the first apostacy, the first church officers, and the first martyr. In the next period, beginning with chapter eight, there is divine preparation for mission work among the Gentiles. The leading events described are: The mission work in Samaria, an African convert won in the person of an officer of Candace, queen of the Ethiopians, the conversion of Saul, the planting of a church at Joppa, the conversion of Cornelius, and the admission of Gentiles into the Church.

The *second part,* from chapter thirteen to the end of the book, describes the spreading of the Gospel among the Gentiles in Syria, Asia Minor, Greece, and Rome, under the leadership of Paul, assisted by Barnabas, Silas, Luke, Timothy, Titus, and others. In this period Christianity throws off its Jewish fetters and becomes cosmopolitan. We have in this part of the book the account of Paul's three missionary journeys, of his experience at Jerusalem, and his captivity at Rome.

We shall now endeavor to gather together the leading missionary thoughts of the book in *three groups*: The Church at Jerusalem, the Church at Antioch, and the Missionary Character and Career of St. Paul.

3. The Church at Jerusalem.

The evangelization of the world was a stupendous task for a little handful of believers such as we find gathered together in Jerusalem — about a hundred and twenty in all. But they continued with one accord in prayer and supplication, waiting for "the promise of the Father." The Lord had bidden them wait, "until ye be clothed with power from on high."[1]

[1] Luke 24, 49.

Just before His ascension He reminded them again of their need of this indispensable equipment. And so we find them praying and waiting, in humble obedience and devout resignation. Let us not fail to note that this very attitude, this frame of soul, is a prime condition of success in the work of God's kingdom. It applies in an eminent degree to the minister and missionary in all his work, at every stage of his career.

These humble believers had before them, under consideration, the Great Commission of their Lord.[1] It pointed out the way of the Gospel, from the home center to the ends of the known world. They were commissioned to be heralds and witnesses. The latter in Greek is a term from which our English word "martyr" is derived. In German, they would be Blutzeugen — blood-witnesses. Truly, they needed the gift of the Holy Spirit to give them courage, power, and efficiency in the work.

When the time came to choose a successor to Judas, the apostle Peter announced the qualifications that were required in the candidate.[2] In essence, they apply also to the ministry and mission service. They are twofold: Christian knowledge — knowing Christ and the power of His resurrection; and loyalty and faithfulness. The congregation proposes candidates, and the Lord decides between them.[3] It is He, then, who fills the vacant apostleship. And when affairs are conducted properly today, it is He still who calls ministers and sends forth missionaries, through the service and agency of the Church.

One of the manifestations of the pentecostal miracle was the speaking "with other tongues, as the Spirit

[1] Ch. 1, 8. [2] Ch. 1, 21 and 22. [3] Ch. 1, 23-25.

gave them utterance."[1] We are reminded of the Savior's words: "Out of the abundance of the heart the mouth speaketh." The connection shows that they spoke in foreign languages. It was a pentecostal prophecy. The Gospel was to be preached in all languages, among all nations. Great strides have been made in this direction during the past century. The Bible has been translated, in whole or in part, and is being circulated and taught in more than four hundred of the languages and dialects of the world.

The brotherly love and fellowship of the church at Jerusalem found expression both in spiritual communion and in community of goods and possessions.[2] They "parted them to all men, as every man had need." It was only a temporary, not a permanent arrangement. It was not introduced elsewhere in Christian communities. It was a spontaneous manifestation of brotherly love under the stress of singular conditions. The modern imitations of it under wholly changed conditions have naturally proved failures. That early Christian community is a true and suggestive model for mission work, particularly in the sphere of inner missions, not in form and method, but in spirit and principle, an exhibition of the spirit of true brotherhood in Christ, and of Christ-like service. It is exhibited in many ways in Christian mission work: in medical missions and charities on the foreign field; and in all spheres and departments of inner missions.

In the sermons preached by Peter in those days he thrust upon the hearts of his countrymen many weighty truths touching their privileges and the grave

[1] Ch. 2 4. Cf. verses 6 and 8. [2] Ch. 2, 44-47; 4, 32-37.

account they would have to render. At one time he reminded them that they were the children of the prophets and said: "Unto you first God, having raised up His Son, sent Him to bless you."[1] Unto the Jews *first,* but not exclusively. That suggests the privileges and blessings of the people of God. It is a good text for the study of a topic that is always timely: Privilege and Responsibility. To whom much is given, of him will much be required.

The first trial came upon the apostles while they were going about fulfilling their mission.[2] "As they spake unto the people," while they were setting forth the way of salvation and pleading with the people to accept Christ their Savior, they were arrested and thrown into prison. Trial came upon them while they were in the path of duty. So let it be with us, when trials come. Think of the lives and deaths of John Williams, Bishop Patteson, the Gordon brothers, and many other missionary martyrs.

At the hearing of the apostles before the Jewish rulers and elders, Peter made a fine defense when he said:[3] "If we this day be examined of the *good deed* done to the impotent man, by what means he is *made whole,*" and then preceeded to preach Christ to them. The word here translated, "made whole," is the same word as that used for salvation, soul-saving. It means to be delivered, healed, saved. The man was made whole. He was saved in body and soul. His healing embraced salvation physical and spiritual. This is a concrete example of the work of inner missions, Christian and churchly rescue mission work. In this de-

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[1]Ch. 3, 25 and 26. Cf. 2, 39 and 13, 46. Also Rom. 1, 16; Matth. 15, 24; John 4, 22. [2]Ch. 4, 1-22. [3]Ch. 4, 9.

fense of Peter occurs the passage that should be familiar to every Bible reader: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." That is the central, fundamental missionary thought of the New Testament and of the Gospel. Jesus Christ is the *only* Savior of men; and in Him there is salvation *for all men.*

Those were dark days of sorrow and depression that came upon the early Church, when the hypocrisy of Ananias and Sapphira was exposed and dire punishment was inflicted.[1] The experience teaches us that we must not look for a state of perfection on earth, even in the church. There will always be tares among the wheat. The Gospel net encloses fishes good and bad. The young pastor and missionary should be forewarned. It is an example of the candor of the Scriptures in revealing and condemning the sins of those numbered among the Lord's people. The Lord "searcheth the heart," and this has reference also to our gifts and offerings. Look well to the purity of the motive. We learn too, that severity of judgment is gauged by the measure of grace and blessing received. And even such trials in the Church redound to the glory of God. A wholesome fear fell upon the whole community. It was an earnest warning to many and an incitement to greater watchfulness and more fervent godliness. This wholesome discipline was followed by marked growth and extension of the Church.

The time soon came when the work grew beyond the ability of the apostles to attend to all the tasks, and spontaneous service of volunteers no longer sufficed.

[1] Ch. 5, 1-11.

Then it was that the first apostolic helpers were appointed[1]. It was required that they be men of good reputation, filled with the Holy Spirit, men of wisdom and practical tact. Today there are about 90,000 native helpers in Protestant foreign mission fields. The service, whether in a higher or a lower station, whether apostolic or diaconal, clerical or lay, is a *ministering*, a *serving*. It is worthy of note that the term used for "*ministry* of the Word" in verse four and for "*serve* tables" in verse two is the same, the word meaning *serving* or *service*, from which our English words deacon and diaconate are derived[2].

One of these lay ministers, Stephen, developed wonderful gifts and powers.[3] This example illustrates the truth that God distributes talents according to His own wisdom; that those who are faithful in lower stations may be advanced to higher; and that spiritual preparation is the main requisite.

Chapter seven is the first chapter in Christian martyrology. Stephen proved himself a fearless witness and a forceful preacher of repentance. His end was marked by victorious faith, calm and joyful hope in death, and intercession for his enemies. And this first martyr has had many followers in the history of the Church and of missions. Illustrious examples are afforded by the Christians of the first three centuries, and in modern times by the martyr churches of Madagascar and Uganda.

The death of Stephen was followed by the first general persecution of the Church. It resulted in the scattering of believers through Judea and Samaria, and

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[1]Ch. 6, 1-6. [2]Compare Christ's words, Mark 9, 35. [3]Ch. 6, 8.

as far as Greece.[1] This may account for the rise of Christian congregations, without the direct intervention of the apostles, in Rome, North Africa, Spain, and France.

In this way a crisis was reached in the history of the Church. God overruling the wrath of man, the persecution became a divine preparation for mission work among the Gentiles. Chapter eight depicts the general persecution, the activity of Philip, the evangelist, resulting in the Samaria mission, and the beginning of an Ethiopian mission. The flight of the scattered believers was no denial of the faith, but a means of witnessing and of spreading the Gospel. One of the most successful of these lay preachers was Philip, who went to the city of Samaria and preached Christ, the Messiah, who had Himself laid the foundation of the work in that country.

The experience of Philip, and later of the apostles Peter and John, with Simon the sorcerer is a typical illustration of one of the fearful evils among the heathen, namely, superstition and ignorance, imposition and fraud, sorcery and magic.

While Philip was in the midst of the promising work in Samaria, the Lord directed him to go toward the south into a desert—an apparently barren field. It must have tried his faith when he contrasted the prospect with the hopeful outlook in Samaria. But he went without hesitation, and the result was the baptism of the Ethiopian eunuch, who had come to Jerusalem to worship, being probably a proselyte of the gate, a heathen who had been partially won over to the worship of Jehovah, and was returning to his home in northern

[1]Ch. 8, 1 and 40; 9, 30; etc.

Abyssinia, or the present Nubia. It is a sacred and solemn lesson for candidates of theology and missionary candidates: *Go whither the Lord calls or sends you.*

In the ninth chapter we meet the two great apostles: Paul, the apostle to the Gentiles, in the school of preparation and in the early stage of his career; and Peter, the apostle to the Jews, in the midst of his life's mission. We can stop only a moment to draw a practical lesson from Saul's conversion. It is an illustration of the power of divine grace. Where sin abounded, grace did much more abound. We might compare with this conquest of the Lord the conversion of Augustine and the great work he performed as the foremost theologian of his day. There is in such triumphs of grace encouragement for the pastor, and the missionary, and every Christian worker. We should not give up too readily, but should hope and pray for and patiently go after the wayward, the backslidden, the fallen, and the lost.

In the vision that came to Peter, and the conversion of Cornelius, the Roman centurion, which followed, we note events of epochal importance for the continuation and progress of apostolic missions. Peter's baptism of the first heathen was a point of transition to direct mission work among the heathen. For the preparation of the apostles for this world-wide enterprise there was needed, in addition to the missionary command of Christ, or rather, for its interpretation and full exposition, the removal of Jewish prejudice that clung even to the apostles. Peter, the first missionary to the Gentiles, introduced the work for which St. Paul, in particular, was called.

While Peter was wondering what the strange vision might mean, messengers from Cæsarea appeared at the gate, seeking an interview with the apostle. Here we

have a luminous example of providential guidance, in the conjunction of inner suggestion, spiritual preparation, readiness on the part of the agent, the missionary, and of the external event, opportunity, paving of the way, and opening of doors. It has been repeated in the history of missions in every period and on many fields.

The apostle to the Jews learned that he "should not call any man common or unclean"—religiously ostracized.[1] Christian service is to be rendered to the lowliest and even to the lowest, whether they be found among the brutalized heathen or in the slums and moral cesspools of the great city. In congregational circles, too, social differences should be minimized, not magnified and fostered.

The great lesson taught through this vision is, that God is no respecter of persons.[2] He regards the *heart,* not the *person,* that is, external conditions, rank, social standing, learning, wealth, and the like. Truly, it was by divine inspiration that Peter declared: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The great truth here expressed has been greatly misunderstood by many, owing, in part, to the faulty translation of the Authorized Version.

The word is not "accepted with Him," but *acceptable to Him*—δεκτὸς αὐτῷ, that is, he does not need to undergo circumcision, etc., but may be admitted directly, by baptism, into the communion of the Christian Church. The text speaks of persons who are acceptable as catechumens and candidates for baptism.

Who is thus acceptable to God? He who feareth God

[1] Ch. 10, 28. [2] Ch. 10, 34 and 35. Compare James 2, 1-9.

and worketh righteousness, not in the full sense of the Gospel of the grace of God, but incipiently, according to the light possessed, the light of grace received, who is religiously earnest, longing for salvation, hungering after righteousness. Some knowledge of revealed truth is necessary to this end. *A common misinterpretation of this text* construes it as though it meant that civic righteousness and religious earnestness would insure the salvation of Jew or Gentile, whatever his particular belief. [1] Such an interpretation is very hasty and superficial, in opposition to the whole procedure here recorded, as well as to all Scripture and the analogy of faith. But this passage, rightly interpreted, is a *powerful missionary text,* a truth new to the Jews and to the heathen: *Equality of all men before God.*[2]

It took some time for Jewish Christians to become reconciled to the idea of receiving Gentiles into the Church and of associating with them as religiously their equals. Fault was found with Peter on this score, when he returned to Jerusalem.[3] His account of his dealing with men uncircumcised is a *model of an apology and self-defense.* Note Peter's meekness and humility. He does not resent the questioning of his brethren. He makes no appeal to his apostolic dignity. There is in his conduct graceful recognition of the rights of the brethren, even when they are in the wrong. *A most important lesson for the minister and missionary*: Try to eliminate oversensitiveness. Accept rebuke and correction. Cultivate calmness and consideration in rebuttal. Notice the source and secret of Peter's firmness and decision. Who was I—as against God? *The Lord has*

[1] Cf. Warneck, Mission in der Schule, chapter IV. [2] Compare Acts, 17, 26; Rom. 2, 11. [3] Ch. 11, 1-18.

spoken—(in the vision; by direct behest of the Holy Spirit, v. 12; in deed and truth in the house of Cornelius)—that is final. That was the secret of Luther's "stubbornness" at Marburg when, in his controversy with Zwingli, he wrote on the table the words of Christ: "This is my body."

4. The Church at Antioch.

Among the believers who were scattered far and wide by the persecution there were both Jewish and Gentile Christians. They carried on what may be called lay mission work on an extensive scale.[1] Some travelled as far as Phenice, and Cyprus, and Antioch, "preaching the Word to none but unto the Jews only." They were Jewish Christians who had not yet overcome their ceremonial prejudices. Others, men of Cyprus and Cyrene, also came to Antioch, and they (Hellenists, of Gentile extraction, doubtless) preached the Lord Jesus unto the Grecians. This was the entering wedge for the formation of stubborn factions in the new church at Antioch, and the contention caused no little trouble before it was settled.

When tidings of the incipient mission at Antioch came to the ears of the church at Jerusalem,[2] they sent Barnabas thither as missionary. He, good man that he was, "full of the Holy Ghost and of faith," felt the need of efficient assistance, and he sought out Saul at Tarsus, and brought him along to Antioch. And these two able leaders served a whole year in this rapidly growing church, and here it was that the term "Christians" was first applied to the disciples of Christ. Let us note, in passing, the pure-mindedness, the artlessness, the noble Christian spirit of Barnabas. He was

[1] Ch. 11, 19-21. [2] Ch. 11, 22-26.

instrumental in starting Paul upon his career as the divinely chosen missionary and apostle to the Gentiles. And though Paul surpassed him in gifts and performance, there was no selfish interest, no suspicion or carnal rivalry between them, though they did disagree later on as to John Mark's fitness for the mission service.[1]

That the spirit of benevolence was fostered at Antioch is shown by the fact that, in a season of famine, the church sent relief to the brethren in Judea. They sent their contributions to the elders by the hands of Barnabas and Saul.

It was just at this time, too, that Herod, the king, took it into his haughty head to vex and oppress the Christians. He beheaded the apostle James and threw Peter into prison. But His high-minded tyranny was of short duration. In him were fulfilled the words of the second psalm: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." He who "gave not God the glory" — "was eaten of worms."

"The effectual, fervent prayer of a righteous man availeth much," writes St. James.[2] And our Lord spoke precious words of promise touching the efficacy of believing prayer on the part of the individual suppliant, of two agreeing and uniting in supplication, and of believers gathered together in a congregation, whether large or small. We find a striking example of it here. Herod, the proud and pompous monarch, was *"intending"* — he had in mind large plans for the morrow — *but* meanwhile the threatened Christians were gathered together *praying* unto God, the God of all power and might. And we know the result.[3]

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[1]Ch. 15, 37-40. [2]James 5, 16. [3]Ch. 12, 21-23.

We should not fail to reflect on this striking contrast: Herod *intending;* the believers *praying.*

Man proposes, but God disposes. Men plan and plot, but the Lord reigns and is not mocked. Was there a connection between these earnest and importunate prayers of the Church and Peter's miraculous deliverance? In the light of Scripture, and of church and missionary history, there can be no doubt about it. Contemplate, in this connection, the experience and work of such men as Louis Harms, the Lutheran pastor in the Lueneburg heath, Gossner of Berlin, George Mueller of Bristol, Loehe of Neuendettelsau, and many others — men of prayer and of power.[1]

Barnabas and Saul returned from their mission of benevolence at Jerusalem and continued their work at Antioch. With them were associated a number of other able teachers.

A missionary era was inaugurated in this congregation one day, when through the operation of the Holy Spirit the church was directed to send out Barnabas and Saul into regions beyond.[2] With the prayer and blessing of the church upon them, and a praying congregation back of them, these first foreign missionaries in the strict sense of the term were commissioned for the work of the Gospel among the heathen.

To this congregation they returned after a season, and made their first missionary report.[3] It is a model in its way. They reported what God had done, "with them," through them as agents, seeing that *from Him*

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[1]Read, on this general topic, Dr. A. C. Thompson's fine lecture (VIII.) on "Prayer for missions answered," in his Foreign Missions. Also a chapter on "Answers to prayer" in the New Acts of the Apostles, Pierson, p. 352. [2]Ch. 13, 2 and 3. [3]Ch. 14, 27.

comes all power, all success, and that *to Him* belongs all glory, and *how much* God had done. The results, small apparently, were full of promise, for they were the beginnings, the laying of foundations. So it is in all missionary undertakings.

Factional strife was fomented in the vigorous church at Antioch by the advent, one day, of certain Jewish Christians from Judea.[1] They insisted on circumcision after the manner of Moses as a condition of salvation for all men. It was a momentous question, and it had to be settled once for all. It was every way worth while to send a deputation to Jerusalem for the purpose of conferring with the apostles and elders about the question. And it soon became apparent that among the believers in the mother church there were people of influence who fully agreed with the Judaizing party at Antioch.

The question involved fundamental truths of the Gospel and the very life and stability of Christianity. The momentous alternative was: *Moses or Christ?* It involved, among other things, the missionary question, whether Christianity was to become the universal religion which it was designed to be, or whether it was to become a Jewish sect. After mature and calm deliberation, under the guidance of the Holy Spirit, wise and evangelical counsel prevailed, circumcision and other ceremonial laws of the Old Testament were declared to be no longer binding on consciences, and Christian workers felt encouraged to go on with the blessed work of spreading the Gospel among Jews and Gentiles alike and gathering them into peaceable and united Christian churches.

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[1]Ch. 15, 1-35.

5. The Missionary Character and Career of St. Paul.

The second part of the Acts describes with considerable fulness the experience and work of St. Paul, the greatest of Christian missionaries. We cannot begin to mention in order the multitude of missionary thoughts with which these pages are crowded. Rather shall we attempt to summarize the leading points in a rapid review of the apostle's career and of the characteristics that made him such a successful missionary.

Paul was different from the other and earlier apostles of the Lord in this, that he was not an "unlearned" man, who had never had preliminary educational advantages, but was a man of learning and culture, who had enjoyed thorough intellectual training. He had sat at the feet of Gamaliel, one of the most celebrated Jewish teachers of the time. He had been instructed "according to the perfect manner of the law of the fathers."

Paul's journey to Damascus and his miraculous conversion on the way marked the *turning point in his eventful life.* His surrender and submission to Christ were complete. "Lord, what wilt Thou have me to do?" he said. And from that moment he never wavered in his allegiance and devotion to the King of kings.

"He is *a chosen vessel unto me,* to bear my name before the Gentiles, and kings, and the children of Israel."[1] This word of the Lord, spoken of Paul, reminds us of the words He addressed to the other apostles: "Ye have not chosen me, but I have chosen you." This is true of every Christian and missionary worker: chosen by His grace to be His, and to be a worker for

[1] Ch. 9, 15. Compare Gal. 1, 1. 15. 16; Eph. 3, 1-8.

Him. Here we are reminded, too, of the importance of securing the proper men for mission work. The boards act wisely in maintaining high standards of admission to service.[1] Do not fail to recall and act on the Savior's behest: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Paul's *sphere of labor* was assigned him by the Lord who called him. It was the Gentile world, in particular, though it did not exclude service among the Jews. And so the apostle declared himself to be a debtor both to the Greeks and to the Barbarians, the wise and the foolish.[2] On his extended tours he established mission stations and congregations wherever possible, selecting the larger cities and centers of population, from which the Gospel might spread to the regions round about.

In the *selection of fields* Paul was implicitly obedient to the guidance and direction of the Holy Spirit.[3] And so he was forbidden to go in one direction that he had chosen, while the way was opened into a larger field of which he had not thought. This "geographical plan" of missions, as indicated by the Lord in His providence and by special revelation, included such centers as Antioch, the capital of Syria, Philippi, the chief city of Macedonia, Corinth, the capital of Achaia, Ephesus, the capital of Proconsular Asia, and Rome, the capital of the Empire. The history of missions is full of instances of providential guidance and intervention. For example, in spite of the vehement desire and prolonged efforts of Louis Harms to begin work among the Gal-

[1] The Foreign Missionary, by A. J. Brown, chapter IV.
[2] Rom. 1, 14. [3] Ch. 16, 6-10.

las, the missionaries were deflected to South Africa, and their work among the Zulus and the Bechuanas has been richly blest. Judson meant to labor in India, and actually arrived at Calcutta, but his course was changed, and he became the "apostle of Burma." Livingstone wished to devote his life to China, but through the intervention of the London Missionary Society, he was sent to Africa and became the great explorer and one of the most inspiring pioneer missionaries of the Dark Continent.

The *three missionary tours* of St. Paul should be familiar to all students and Bible readers. The first (chapter 13, 2 to 14, 28) covered a small circuit through Asia Minor and consumed a little more than a year. The second (chapter 15, 36 to 18, 22), lasting a little less than three years, took the apostle over into Macedonia and resulted in the establishment of missions and congregations in Europe. The third (chapter 18, 23 to 21,14), requiring nearly four years, of which two were spent at Ephesus, enabled the apostle to confirm and strengthen the established churches and to expand the sphere of Christian influence.

The only *means* of which the apostle availed himself for the planting and extension of the kingdom of God was the Word of God, the Gospel of Christ, of which He was not ashamed, but in which he gloried. He knew how to apply the Word to different hearers. In preaching to the Jews he drew from the Scriptures the proof that Jesus of Nazareth is the Messiah promised by the prophets. When he addressed the Gentiles he preached concerning the living God, the Creator, in contrast to their idols, of true worship, and the one way of salvation through Christ.[1] And when he was away

[1] Ch. 13, 33-37; 14, 15ff.; 17, 22ff.

in distant parts and could not address his people by word of mouth, he instructed and exhorted them by letter. In this form — the epistles of the New Testament — he is still teaching the Church and confirming believers in the faith.

The *aim* he kept in view was the establishment of self-supporting congregations. To this end he had a care of all the churches and sought to provide them with shepherds, pastors of their own, who should build them up and enable them to spread the knowledge of the Gospel in their communities.[1]

The need of evangelists and pastors imposed upon the tireless missionary the *task of training helpers and fellow workers.* Timothy and Titus, Silas and Luke, and some thirty others were won in this way for the pastorate and mission service. At one time Paul had seven of these young candidates in his company. It was a peripatetic missionary seminary.

St. Paul is a model in *endurance amid trials and sufferings.* Like every missionary he met much opposition and many obstacles in the work. Often his experience could be described in the words: "A great door and effectual is opened unto me, and there are many adversaries." Such conflicts call for men of God who are fearless, men of courage and indomitable perseverance. Such a man was Paul, and there are many examples in the history of modern missions.[2] When tumults arose, and their lives were in peril, the apostle and his fellow

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[1]They were called elders, ch. 14, 23, or bishops ch. 20, 17 and 28. [2]For example, Ramseyer, the Basel missionary at Kumassie, the capital of Ashanti; and John G. Paton in the New Hebrides.

workers bore persecution or fled, as duty dictated.[1] At one time, when unjustly punished, Paul appealed to his rights of Roman citizenship.[2] The messengers of the Prince of peace, like other citizens, have a just claim upon the protection of "the powers that be." Missionaries must be ready to suffer innocently, to endure much in silence, but they are not bound to suffer every wrong and injustice without protest. They may use their political rights for their defense, when such defense, as in the case of Paul, is advantageous to the cause of the Gospel.

At another time there was opposition on the part of those whose traffic in idol shrines seemed to be threatened by the new doctrine. This experience has been frequently repeated in the history of missions. For example, godless traders in seaports and the South Sea Islands; various colonial governments, as for instance, King Leopold and Belgium in the Congo Free State, and the recent encroachments of the French upon the rights of the mission churches in Madagascar.

During the two years' imprisonment of the busy missionary at Cæsarea, the interim of comparative idleness and cessation of missionary operations must have tried the apostle's patience, though he embraced every opportunity to bear witness of Christ and win converts for Him. Such seasons of rest and withdrawal from the stirring scenes of life's toil and turmoil serve to test, develop, and strengthen the Lord's servants. Such was

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[1] An application to present conditions: "If missionaries in China could do no dood by staying in interior towns during the Boxer troubles, and only imperilled the Chinese converts by remaining, it was their duty, following Paul's example, to leave." Speer's Missionary Principles and Practice, p. 262. Acts 13, 50. 51; 14, 5; 9, 25. [2] Ch. 16, 37-39.

the experience of Joseph in prison, Moses in Midian, Elijah in the desert, John the Baptist in prison, and Luther at the Wartburg.

The Lord had said of His chosen servant: "I will show him how great things he must suffer for my name's sake." And St. Paul learned to regard his sufferings in that light.[1]

If, in conclusion, we inquire into *the power* of St. Paul as a missionary, we learn that several vital factors constitute the secret of his success. For one thing, he was certain of his call.[2] He was a minister of Christ, and he went wherever the Lord sent him. That consciousness and certainty sustained him in every trial. He had abiding faith in Christ. His farewell address[3] to the elders of the church at Ephesus affords glimpses into the personal life and faith of the apostle as well as his missionary principles and methods. And coupled with his faith was his profound love to his Lord, the blessed Redeemer of men. "The love of Christ constraineth us."[4] That was the impelling motive of all his undertakings, as it is the true and perpetual motive of the entire missionary enterprise. And St. Paul was a man of prayer, as his epistles abundantly show. Realizing his own weakness and insufficiency, he was strong in the Lord and in the power of His might.

When, at length, the apostle landed in Rome as a prisoner for Christ and the Gospel's sake, he was not idle during the two years of his rather mild form of incarceration. His missionary activity reached out to the Christians and the heathen in the metropolis. The message of Christ penetrated even into the imperial cir-

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[1] Read 2 Cor. 4, 8-18; 11, 23-33. [2] 1 Cor. 9, 16. 17. [3] Ch. 20, 17-35. [4] 2 Cor. 5, 14.

cles. In addition to this oral testimony the apostle was also engaged in literary activity, carrying on mission work by correspondence. During this time he wrote his letters to the Colossians, Ephesians, Philippians, and to Philemon.

Whether the earthly career of the great apostle to the Gentiles ended with this imprisonment at Rome, or whether, having been set free after two years, he made another missionary tour, as tradition tells, to Spain, is still a debated question among scholars. The book would end abruptly in either case. The missionary narrative is continued in the history of post-apostolic, medieval, and modern missions.

Excursus on the Epistles.

In our studies of the missionary thoughts in the Gospels and the Acts frequent reference has been made to the epistles. The latter, growing out of the missionary activity of the apostles, are naturally full of missionary thoughts. We shall not extend our studies into that field, but must be content with a general reference to its fruitfulness particularly from a dogmatical and ethical point of view.

The epistles explain and apply the doctrines of salvation. And these doctrines, as they are gathered from the Gospel of Christ, involve in their very nature fundamental missionary thoughts. By studying these doctrines of salvation and the duties involved in them we obtain what may be called the dogmatical and ethical ground of missions.

According to the Word of God the Christian religion has a universal character, a breadth and scope, a sweep and destiny, such as attaches to no other religion. Even those non-Christian religions which, like

Mohammedanism and Buddhism, have exhibited a kind of missionary character, lack the very essential elements which make Christianity the absolute and final religion for all mankind, and hence the world-wide missionary religion.[1] Christianity has lost its essential character, and Christians have ceased to be such except in name, when they have lost faith in the Bible as the perfect, the only adequate, and the completed revelation of God touching the salvation of mankind.

Because of the world-embracing character of the divine revelation, the Gospel is a missionary power, and Christianity is a missionary religion. The truth that there is salvation from sin and death in none other but Christ is not an incidental attachment, but an essential element of the Gospel. Accordingly the Christian religion must be intended for all mankind, and Christianity is required, in accordance with its very nature, to carry on a world-wide missionary enterprise. And hence it is that the Gospel of Christ contains a missionary command that lays this obligation as a sacred heritage, a royal privilege, upon the Church. The last command of Christ may be said to be one of the leading missionary motives. But to be really effective, in the spirit of the Gospel, it must be rightly understood in its setting in the Gospel and its place in the Christian life. It is sometimes unwisely urged as a motive, in a legalistic spirit that is quite opposed to the Gospel.

The "marching orders" abide in full force not as an optional thing, a matter of preference or indifference, but as a royal command, the behest of the Captain of our salvation. But they are given to disciples who have "the mind of Christ." These disciples, in possession of

[1] Cf. Warneck, Missionslehre I, p. 82ff.

the riches of Christ, have within their hearts the desire and impulse to bear witness of Christ. This is, after all, the telling, the true and reliable motive. In other words, the Gospel is a missionary power and would impel to mission work, even though Christ had not given the explicit missionary command. The fact that He, the great Teacher, gave the command, shows that it is not superfluous. Christians need it in order to understand more fully the Lord's will, and because of the infirmities of the flesh.

Take for example, *the doctrine of sin.* This doctrine is not popular today. It is practically ruled out of consideration from many pulpits and churches. But these only add their testimony to the prevalence and the fearful ravages of sin. All men have sinned and come short of the glory of God. Sin is in the world, and death by sin. Without the Gospel of the grace of God mankind is involved in helpless, hopeless ruin. Those who laugh at this doctrine as old fogyism, an exploded theory of antiquity, see no need of missions and have no use for them. That is as natural as it is pitiable. But those who believe the Biblical doctrine of sin, and have themselves been saved by grace, are bound and impelled in proportion to the reality and the intensity of their conviction and experience, to extend a helping hand to those who are perishing in sin.

There are those who endeavor to minimize the faults and evils of heathenism and to magnify the virtues of their religions and their ethical and philosophical systems. It is a fruitless and a thankless task. The testimony of trustworthy witnesses, Christian scholars, missionaries, travelers, and officials, to the evils of heathenism and the insufficiency and failure of all non-Christian religions is convincing and overwhelming. To

give but a single one out of hundreds, note what John R. Mott says on the basis of his own extended observation: "The need of the non-Christian world is indescribably great. * * * See under what a burden of sin and sorrow and suffering they live. Can any candid person doubt the reality of the awful need after reviewing the masterly, scientific survey by Dr. Dennis of the social evils of the non-Christian world? No one who has seen the actual conditions can question that they who are without God are also without hope."[1] "Having no hope, and without God in the world." Those to whom this is a true description of heathenism will be impelled to activity by the missionary motive that filled the heart of Christ when He said: "I have compassion on the multitude, because they are as sheep having no shepherd."

So we may study the missionary thoughts involved in the *doctrine of the Church.*

The Church is the divinely established institution for the propagation of Christianity. This is its plain and distinctive mision. There are voluntary and arbitrary societies of men who unite for certain purposes and arrogate to themselves the performance of functions which properly belong to the Church. The Church, from the standpoint of its essential character, is the communion or congregation of true believers in Christ. Wherever these gather about the administration of the divinely appointed means of grace, the Word of God and the sacraments, Holy Baptism and the Lord's Supper, there the Church appears as the congre-

[1]The Evangelization of the World in this Generation, p. 17. Cf. Christian Missions and Social Progress, by Dennis, Vol. I; Non-Christian Religions of the World, papers by Muir, Legge, and others; and Religions of Mission Fields as viewed by Missionaries.

gation or association of men for the performance of the work which the Lord has given His people to do. That work consists in spreading the leaven of the Gospel throughout the earth and thus building up and extending the kingdom of God in all the world; in making disciples, winning souls for Christ, and gathering them into churches for the maintenance and continuation of the work. "The Word of God increased, and the number of the disciples multiplied," is the condensed record of the work in the apostolic Church.

The Church is misionary *by birth*: it is the product of missionary effort and has an inborn missionary character. The Church is missionary *by appointment*: this is implied in many passages of Scripture and expressly stated in the Great Commission. The Church is missionary *by inner necessity*: self-preservation demands it. Propagation in order to perpetuation of life is an organic law in all the realms of living creatures, in nature and in grace. By scattering, the seed is increased; by giving, new blessings are received; by laboring, health is conserved and life prolonged. In accordance with this principle of life and growth the churches that actively engage in mission work enjoy reflex blessings which they would otherwise forego.

In a similar manner all the fundamental truths of salvation have a direct bearing upon the missionary enterprise. We will close, however, with a brief reference to *Christ's second advent and the final judgment.* Both presuppose the universal offer of salvation by the preaching of the Gospel throughout the world. Christ expressly states that before the end of the world, when He shall come again to judge the quick and the dead, there shall be a world-wide proclamation of the Gospel

for a witness unto all nations. According to the uniform teaching of Scripture the interval of time elapsing between His return to the Father and His second advent in the glory of heaven to exercise the authority of Judge of those whom He has redeemed, is the period of missions, the time for working while it is day—the day of grace, before the night of the judgment descends to usher in the eternal day of the Church Triumphant, the kingdom of glory.

In this, as in other topics, it is only a source of weakening and loss to allow speculative questions to thrust themselves in and encroach upon and gradually reduce and enfeeble the work which the Lord of the harvest and the Judge of all has laid upon His Church as an urgent and an indispensable task—that of preaching the Gospel of the kingdom in all the world for a witness unto all nations.

III. The Purpose and Aim of Missions.

CHAPTER XIV.

THE CHIEF AND DOMINATING AIM.

Much confusion prevails on this topic in missionary literature, owing to misapprehension of the true purpose of Christian missions as also to divergent meanings attached to terms and phrases that are used. This makes it all the more imperative to examine the subject carefully so as to distinguish properly between the aim and the results of missions, between what is essential and what is incidental, between the chief blessings of Christ's redemption which abide forever and its subsidiary blessings which are temporal.

1. The Real Aim of Missions is Salvation from Sin and Death.

This is old-fashioned doctrine that seems out of date when compared with the pretentious aims and claims of some treatises on modern "Christian Socialism." But we prefer to live and die by "the preaching of the cross,"[1] as we are firmly convinced that the missionary enterprise will live and thrive upon it, while it will perish without it. The salvation which Christ came to accomplish for mankind has reference to the whole man, body and soul, in time and for eternity. It does not ignore the ills and aches, the needs and in-

[1] Read and meditate upon the first chapter of St. Paul's first letter to the Corinthians.

firmities, to which man is subject in this world "that lieth in wickedness." But neither does it obscure or belittle the more tremendous and enduring issues that hinge upon the reality of death and a judgment to come. These stern realities of the soul and of eternity are, in fact, the main issues. If these are rightly attended to, the other matters will not fail to be provided for.

How is the aim to be determined? In such an all important matter as this we are not left at the mercy of the faulty judgment of man and the varying fashions and foibles of passing generations. If Christianity means anything, the aim of the missionary enterprise must be determined once for all by the mission and redemptive work of Christ Himself. True to the name Jesus, given Him by angelic messenger, He came to seek and to save that which was lost. The Scriptures must be twisted altogether out of their true meaning and intent to make this and countless other passages of like import refer merely or mainly to the losses and the burdens and the oppressions that men are suffering in temporal things. Sin, and the ravages of sin, and the consequences of sin, are realities which no sophistry or philosophy will ever dispose of.

The mission of Christ was to plant and extend the kingdom of God on the earth — that kingdom which is not of this world, which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."[1] And the chief mission of the Church is the extension of this kingdom of Christ throughout the earth.

The missionary command of Christ makes it plain what God's will is in this respect, namely, to make Christ as the only Savior and Lord[2] known to all the people of the world, to win them, if possible, as His disciples, and

[1]John 18, 36; Rom. 14, 17. [2]Acts 4, 12.

make them heirs together of the grace of life, the spiritual and eternal life that is in Christ Jesus. This is the general aim of missions, as presented in Christ's instructions to His Church. And the Acts and the epistles of the New Testament show how the apostles understood the command and how they carried it out. Any candid student of these books will be led to the conclusion which a writer, at the close of a somewhat extended examination of the sacred text, states in these words: "The aim of the apostles was the establishment, in as many and as important centers as possible, of self-governing, self-supporting, and self-extending churches." [1]

2. The Aim More Carefully Defined and Explained.

Much energy has been vainly spent, much unprofitable controversy has been carried on, much unwholesome and unfruitful enthusiasm has been aroused by arguments and in articles and addresses in which terms and phrases were vaguely used, without any clear apprehension of their meaning, or in which, at different times, the same terms were used with entirely different meanings. It becomes necessary, therefore, to be explicit and precise in the use of expressions and to define the aim of missions so carefully that it cannot be misunderstood.

We will confine our attention here to a single word of the missionary command as it is found in the last chapter of Matthew. It is a word that is far-reaching and full of meaning, namely, to "make disciples." "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all

[1] Apostolic and Modern Missions, by Chalmers Martin, p 37.

things, whatsoever I commanded you."[1] According to this passage the missionary task is to make disciples of Christ, and to do so by administering Christian baptism under proper conditions and continuing the instruction according to needs and opportunities. Plainly, the work of discipling is a continued procedure which, under ordinary conditions, will require considerable time. It is not a work that can be quickly performed by a single act, but it is a progressive occupation that implies patient and long continued instruction.

A careful study of this text and a comparison with parallel passages will surely lead us to agree with Dr. Warneck when, as the result of a thorough, exegetical study of the word, he states that "discipling" means "to persuade men to put themselves under the influence of Jesus as their Teacher and Savior and to yield more and more to this influence upon their faith and upon their life, until they grow into full discipleship." Again, he says: "As defining the missionary task, *μαθητεύειν* virtually means to make Christians of non-Christians. To Christianize is the most characteristic designation of the missionary task of making disciples."[2]

There is much confusion and unclearness among many authors of missionary articles and treatises in the use of the words *evangelization* and *Christianization*. At times they are used with a distinction, as though evangelization meant less than Christianization, and as though a hasty and superficial announcement of the Gospel would suffice its requirements; and again they are used interchangeably. In order to avoid confusion and unfair judgments and criticisms it is of

[1] American Revised Version. [2] Missionslehre III, 1, p. 201ff.

prime importance in any discussion that the terms used be clearly defined and understood.

Now, with reference to the terms under consideration, it appears that Biblical usage justifies us in regarding and employing the words evangelize and Christianize as practical equivalents, that the work of missions and the lessons taught by the history of missions support this view, and that misconceptions and confusion will be avoided by so employing the words. The word evangelize means, according to its derivation, to tell good news, to preach the Gospel. It is so used in many passages of the New Testament. And when it is employed as a missionary *aim,* it has no other meaning or intent than our Savior had when, in His great command, He used the word discipling, or to make disciples of, to designate in general the main task, the aim and end of the preaching of the Gospel to every creature and unto the ends of the earth. Disciples of Christ are Christians, now as of old, when "the disciples were called Christians first in Antioch." The purpose and aim is always the same, whether we speak of preaching the Gospel, evangelizing, making disciples, or making Christians, Christianizing. The aim is to win souls for Christ, to gather men out of the kingdom of nature into the kingdom of grace, the kingdom of Christ.

There is just as little justification for the use of the term evangelization in a superficial sense, as though it meant a hurried announcement of the good tidings of salvation without regard to permanent results, as there is for the use of the word Christianization,[1] as

[1] Dr. Warneck (Missionslehre III, 1.) summarizes the results of his very elaborate treatment of the topic in these words: "By the term 'Christianization of the nations' we accordingly understand not a general *conversion* of the world, but such a

though it implied a finished product, a Christianity complete and fully matured. True Christianity is a growth, a continued struggle, a progressive triumph over sin and evil.[2] Mission work, as the work of evangelization or Christianization, must be a thorough, not a slipshod, haphazard work. It must lay strong foundations for the future and, from the outset, have an eye to permanence. The time comes when, in particular fields, the mission work, as it had hitherto been carried on, ceases, while the work of Christianization goes on.

When will the end of the work of foreign missions be reached? We use the word "end" here in the sense both of the ultimate goal and of the close of operations. The end is reached when the mission congregations have become self-supporting, self-governing, self-extending churches. When the native Christians in any field, larger or smaller, have become strong enough in their corporate capacity, as native churches[3] to carry on the work of the Gospel independently of the support and direct intervention of the home churches, and to do this safely, maintaining their own ministry, and themselves

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general offer of salvation as will enable all the people of all nations to accept it, inasmuch as the seed of the Gospel is sown over the entire field of national life, and the whole atmosphere of the nation is charged with a Christian spirit. * * * * What we hope for as the final accomplishment of Christian missions is not a world-embracing church in which all the members are believers, but rather such a triumph of Christianity that the power of heathenism as a national religion is everywhere being overcome, and that every nation may be living in such a Christian atmosphere as shall render it possible for all its people to know the truth and to accept salvation." [2] Phil. 3, 12ff.; Gal. 5, 17; 2 Tim. 4, 7 and 8. [3] The development and organization of great "national churches," it seems to us, is not material in the case.

sending out missionaries to fields not yet evangelized, the work of foreign missions in their behalf is ended. If things are as they should be, these native churches will, of course, continue in fraternal fellowship with the "home churches," but will no longer be dependent upon them as they were before.

When all the mission fields of the world have been thus evangelized and developed into self-supporting Christian churches, the foreign missionary enterprise as such will have come to an end, but there will still remain, particularly in the larger countries, such work as still devolves upon us in our own Christian land, and which we call home and inner missions.

CHAPTER XV.

TEMPORAL BLESSINGS RESULTING.

1. The Real Aim of Missions is not Civilization and Culture.

As the secretary[1] of one of the larger foreign mission boards has so well and forcibly said, the purpose and aim of the Church in sending out missionaries is not to alter the style of dress of the heathen, not to improve the industrial conditions of Asia and Africa, not to reform politics, not, primarily, to reform morals or check social abuses. The assertion of one who claimed that the foreign mission must aim at the total reorganization of the whole social fabric of the heathen world he very properly declares to be "a mischievous doctrine." The Gospel of Jesus Christ is the heart and soul, the radiating center and inspiring force of the Christian missionary enterprise. And the Gospel does not aim primarily and directly at the improvement of the temporal, the social, civil, political and industrial conditions of mankind. The distinguishing characteristic of Christ as the founder of a new religion is that He came not to be a Reformer in temporal matters, but to be a Savior in matters pertaining to immortality and eternity.

The Gospel is the power of God unto salvation. It is the divine seed which brings forth a new life, that vital godliness which "is profitable unto all things, hav-

[1] Read Speer's Missionary Principles and Practice, on the topics: "What are Christian missionaries trying to do?" and "The aim of Christian missions."

ing promise of the life that now is, and of that which is to come."[1] Accordingly, the spread of the Gospel is accompanied and followed by vast changes and improvements in temporal conditions, moral and social transformations in the lives of individuals and of nations, while the aim of the Gospel is far higher and has to do with matters of far more serious import.

2. Christian Missions Show Large Results along the Line of Civilization and Culture and Moral Improvement.

These are so vast and important and striking that it is worth our while to stop at this point long enough to take a brief survey of the ground. But it is of vital moment to note that the changes wrought are results, not the aim,—effects, not causes of the missionary enterprise, that they are incidental, not essential to Christian mission work as such, as divinely planned and Scripturally executed. In order to clearness of view, purity of purpose, and permanent success, it is of great importance to distinguish properly both between the aim and the results and also between the aim and the methods which may be pursued in order to accomplish the purpose.

If anyone has any doubt or question about the results of foreign missions in the sphere of temporal improvements and gains he should consult and read the classic work of Dr. James S. Dennis, entitled, "Christian Missions and Social Progress." In the perusal of these three royal octavo volumes comprising some 1,600 pages, with their wealth of accredited facts gathered from all missions fields and showing something of the fruitage of Christian missions in the sphere of civiliza-

[1] Rom. 1, 16; 1 Tim. 4, 8.

tion and culture, touching temperance, social purity, the elevation of woman, the suppression of polygamy, adultery, infanticide, cannibalism, the slave-traffic, and many other cruelties and crimes, with reference to the promotion of commerce, industry and trade, agriculture, sanitation and cleanliness, besides the large and varied blessings in the way of healing the sick, caring for the infirm and helpless, abolishing ignorance and superstition, and promoting the interests of general knowledge and universal peace, — in the contemplation of such an array of authenticated facts the questioner will be likely to get a comprehensive and cumulative impression of the significance of the missionary enterprise from this point of view. As another writer says: "Volumes might be filled with the testimonies of statesmen, travelers, military and naval officers, to the value of missionary work from this viewpoint."[1]

[1] The Foreign Missionary, Brown. Read also: Modern Missions and Culture, Warneck (translated from the German); and "Social Evils of the Non-Christian World" (a cheap reprint from the first volume of Dr. Dennis's work. Sir H. H. Johnston, who had traveled extensively in Africa, wrote: "Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge and has sometimes been the means of conferring benefits on science, the value and extent of which it was itself careless to appreciate and compute. Huge is the debt which philologists owe to the labors of British missionaries in Africa! By evangelists of our own nationality nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention." "It is they who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge."

3. How these Results Should be Estimated.

Our estimate should be just and fair. These results, incidental benefits and indirect fruits, must occupy their proper place in the study of missions and must be estimated at their true worth, neither too high nor too low. It is only a sign of our times, that there is apparently a growing disposition unduly to exalt this whole class of missionary facts and to marshal them as missionary motives. "Our humanitarian, commercial and practical age," writes a missionary secretary, "is more impressed by the physical and temporal, the actual and the utilitarian. The idea of saving men for the present world appeals more strongly than the idea of saving them for the next world, and missionary sermons and addresses give large emphasis to these motives."[1] But this is due largely to the fact that many professedly Christian ministers and churches have lost their grip upon the vital and fundamental truths of the Gospel, and mission work, when pursued from this motive, is carried on at the cost of shifting the missionary enterprise from its Scriptural foundation and "cutting the nerve of missions." It is a sad and ominous fact that in some of the large and influential foreign missionary societies there are leaders who are leading the churches astray along this line.[2] When the vital truth and power of Christianity as the only saving religion of the world is denied, while the glaring spiritual insufficiency of the

[1] The Foreign Missionary, p. 25. [2] A notable example is a secretary of the London Missionary Society, who, in an address in June, 1908, before a missionary gathering in London, is reported to have "closed that audience's eyes to the supposed lost and ruined condition of the heathen and their hopelessness in the life to come without a saving knowledge of Christ, and opened the door to a more optimistic outlook."

non-Christian religions is minimized and their supposed or real partial truths and virtues are magnified out of all proportion to their worth, it becomes necessary, in order to the continuance of the missionary propaganda, to appeal to humanitarian motives instead of depending, as of yore, upon the true Biblical motives.

Dr. A. C. Thompson correctly says that "a disproportionate value may be placed on the incidental benefits of Christian missions."[1] This is done when these are so presented and emphasized as to become, in appearance, or in fact, the object and purpose of the missionary enterprise and to displace or even supplant its true aim. Another writer says: "Such results are incidental arguments for missions, evidences of their efficiency. . . . . But while they reinforce, they do not constitute, the mission motives, being of a distinctively philanthropic, not missionary character."[2] While in no true sense the aim of missions from the standpoint of the revealed Scriptures, they may appeal as motives to benevolently inclined people of the world, correcting misapprehensions, creating sympathy, and fostering a sort of philanthropic interest in the work. It is just and proper, too, that in such circles these temporal benefits should be pointed out—in answer to objections rather than as a basis for direct appeal.

It may be shown that the work would be worth while from a philanthropic point of view, if these temporal results were all the benefits that have been gained. Missions *pay* even from this viewpoint of commercialism and material interest. Much more are they worth

[1] Protestant Missions. Their Rise and Early Progress, p. 215. [2] Lawrence, Introduction to the Study of Foreign Missions, p. 39.

while, and much more do they pay, from the higher ground of the everlasting Gospel of Christ.

The true missionary motives grow out of the Scriptural ground of the missionary enterprise. They may be expressed in various forms according to varying points of view: The will of God as expressed in innumerable passages of His Word, particularly the words of Christ, culminating in the Great Commission; Christ's compassion and His love constraining; the history of apostolic missions; the inner compulsion growing out of the universal scope of the leading doctrines of salvation; the obedience of faith; the mind of Christ and the life of Christ planted and nurtured in the believer; the need of those perishing without Christ, without God and without hope; the urgency of the King's business—the workday passing, the night of death and judgment coming on apace; consistency of our Christian profession and regard for the preservation and the perpetuation of the Church; thankfulness in view of what we have inherited and enjoy in consequence of missions and the godly impulse to glorify and adore the majesty of the King of kings who rules in the realms of nature and in the sphere of grace, and whose is the kingdom, and the power, and the glory forever.

Yet, after all, these motives, variously expressed, all center about and are connected with one motive, the supreme motive expressed by St. Paul in the words: "The love of Christ constraineth us." This is the love of Christ which we are "to know," and which still "passeth knowledge," that we "might be filled with all the fulness of God." It is the infinite love of God in Christ Jesus, shed abroad in the hearts of true believers, and impelling us to love Him who first loved us and died for us, and to love those for whom, together with our-

selves, He shed His blood, and who are just as needy of Him as we are.

The love of Christ constrains us to have compassion on our fellow men who are in distress, wherever they may be. This includes the temporal woes of heathendom. To relieve these and to improve the physical life of the heathen comes within the scope of the missionary's endeavor, while he never, in all his labors, loses sight of the real and abiding aim of the missionary enterprise.

IV. Missionary Means and Methods.

CHAPTER XVI.

CHARACTER OF THE MEANS IN GENERAL.

1. **Not Carnal, but Spiritual.**

The very nature of the Gospel and of Christianity requires this. The Gospel of the grace of God in Christ Jesus is the message to be proclaimed, and the kingdom of Christ is to be established and extended. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."[1] Christ, the King, said: "My kingdom is not of this world." And St. Paul declares: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."[2] The burden of the message of Christ's ambassadors is: "Be ye reconciled to God." That cannot be brought about by force, by the learning and wisdom of this world, by appealing to natural instincts and interests. All such methods are fleshly, of the earth, earthy. "Not by might, nor by power, but by my Spirit," saith the Lord of hosts. The work can be accomplished by no other power.

Contrast, for a moment, with these evangelical principles the methods of the Moslem propaganda and of Roman Catholic missions. From its beginning it was a principle of Mohammedanism to spread the faith, exterminate "heresy" and conquer the nations, by fire and

[1] Rom. 14, 17. [2] II. Cor. 10, 4.

sword. Those measures of violence and oppression were in accord with its intrinsic character. The false prophet had undertaken to found a kingdom of this world. And he succeeded, to the consternation of Europe, and to the extent that causes Mohammedan countries today to be the most formidable fields for Christian missions.

In medieval missions we find similar means and methods employed to a very large extent. This perversion of methods was due to the degeneracy of the dominant church and the deterioration of Christianity. This is only one example of wrongs done by ignorant and nominal or apostate Christians in the name of the Church, and for which inconsiderate and hostile worldlings hold Christianity and the Church of Jesus Christ responsible. The monks and priests of the middle ages, many of them, were zealous, even fanatical missionaries, but their zeal was largely without knowledge. Their methods were formal, hasty and superficial. Entire communities and tribes were "converted," baptized and enrolled as members of the papal church, with little instruction and with hardly any understanding of what true Christianity meant. The Jesuits in China openly declared that they only changed the objects of worship, substituting for the idols of the natives crucifixes, amulets, and rosaries. The Romish Church of the twentieth century shows by many marks, particularly in Protestant countries, how greatly it has been modified and improved by contact and competition with Protestantism. But still, to this day and in every land, Romish missions are radically different from Protestant missions in principle, aim, and methods.

2. The Word of God, the Fundamental and Final Reliance.

Other factors and influences may intervene, accompany, or follow the administration of the divine Word and ordinances, to prepare the way, remove prejudice, gain a hearing, and the like, but no power or means except the Word of the living God can convert the heart and accomplish the aim of missions. The Word of God exerts its power in different forms.

The spoken Word. The divine command is not, to begin mission work by sending Bibles to the heathen, but to *preach* the Gospel. That always implies oral testimony, the living voice, the personal witness. And such proclamation, declaration, or witnessing, in order to be intelligible and effective, must be made in the language of the people to be reached. Whatever use may have been made of interpreters in the past, whether from motives of convenience and ease, or as emergencies required, that method is discarded today in all permanent mission work. The first task of the young missionary, and it is often a trying, laborious task, is to acquire the language of the natives.

The Word in the form of "living epistles." This is the divine Word as it has become flesh and blood, principle and life, in Christian disciples and workers, as it is reflected in the Christian life and walk of missionaries and their families, as well as in the lives of the native Christians who have been won by the Gospel. These "children of the kingdom" are also a species of "good seed" sown upon the soil of heathendom, and it has the promise of rich fruitage. These Christian lives are an object lesson set before the heathen, one which they can read and understand even before the Gospel has been preached to them or they are able to comp[redacted]

hend it. Livingstone, Schwartz, Paton, and many other experienced missionaries have given striking illustrations of this important phase of the missionary life. It is this fact that has led heathens to confess: "We have not heard your teachings, but we have *seen* it."

The printed Word. The Holy Scriptures in the native tongue must accompany and follow the missionary. Sometimes the printed Word has been carried in advance of the missionary and prepared the way for his coming, though this is exceptional. In some cases the printed page goes where the living voice cannot be heard. The printed Scriptures are indispensable to the permanence of the work. The aim is to make Christian disciples and establish Christian churches. And these, in order to be true and enduring, must be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. The Nestorian mission in China and the Roman Catholic mission in Japan made no provision for giving the printed Word to the people; and these missions disappeared. On the other hand, the open Bible saved Madagascar amid the bloody persecution that swept for a quarter of a century over the newly established churches.

CHAPTER XVII.

THE MISSIONARY: HIS CHARACTER AND QUALIFICATIONS.

1. General Importance of the Subject.

Apart from the missionary himself, this topic is of great importance to the Church at large, to the pastor and to every Christian. The Church must supply and select, send forth and sustain the missionaries. The latter go forth and labor in a representative capacity, to do in person and in the service of the Lord and of the Church the work which the Lord of the harvest has assigned to His Church. It is, therefore, important to understand what sort of workers are needed and what qualifications are required. Moreover, such consideration should put Christians in mind of the life which they ought earnestly to cultivate in their churches, seeing that the missionaries, like workers generally, reflect the life of the home church.

To pastors and students of theology this topic is of particular importance because of the need of missionary-spirited pastors in every parish. Dr. A. C. Thompson, in one of his lectures to students, under the heading, "Every minister a missionary," says: "Whoever in the sacred office remains at home is on this account none the less held to service in the general cause."[1] This phase of the subject will be more fully discussed in a later chapter.

[1] Foreign Missions, p. 4.

2. Fundamental Character and Characteristics.

Certain qualifications are common to all workers in the Lord's vineyard — and that includes all disciples and professing Christians — at home and abroad, in mission fields and established parishes, in all ranks and stations, It is to be hoped and desired that they appear in keen and intensified form in leaders, pastors and missionaries, but the latter are not different in kind from the rank and file of Christians. Among such general Christian qualifications may be mentioned: Faith, and love, and profound interest in the work.

The spiritual gifts of faith and love. These make and pervade the Christian life and make it a force in spreading the light and life that Christ brought into the world. And this is a fundamental qualification in the missionary. He is a messenger, sent of God to bear the message of salvation to men. He is to "preach the Gospel of peace," and bring to the poverty-stricken and perishing of mankind the unsearchable riches of Christ. In the preparatory stages of mission work preaching, oral teaching and testimony, precedes the spreading of the truth in written form. And it remains one of the chief functions of the missionary throughout his career. The Lord in His wisdom and mercy has provided that His message to mankind be conveyed and delivered by living agents; men sinful and faulty in themselves, but saved and sanctified by grace, and able and eager to tell to others what the Lord has done for them. It would not suffice to send Bibles to the heathen, even though they were able to read the Word in their own tongue.[1]

This is the qualification that makes every true Christian a missionary. Living faith is followed by confes-

[1] Reflect on Mark 16, 15; Acts 1, 8; Matth. 24, 14.

sion, impels to utterance, as it is written: "I believe, and therefore have I spoken; we also believe and therefore speak."[1] What we have received is not only to be kept, but to be communicated. If Christ has become all in all to us, we will want to make Him known to others, that He may become their possession, too.

Intelligent and whole-souled interest in the missionary enterprise. There must be ability and willingness to get a broad and deep grasp of the work in the light of God's Word. What is needed in the efficient and successful worker is personal devotion that is not fitful and transitory, but abiding and growing. If we have embraced Christ as our Savior and Lord, it is for life, and that implies service for life. That should be the motto and watchword both for the Christian at home and for the missionary abroad — life service. Nothing less than that purpose is worthy of a disciple of Him who said, "My meat is to do the will of Him that sent me, and to finish His work;" and again: "I must work the works of Him that sent me while it is day, the night cometh when no man can work."[2]

If it is a piece of intolerable hypocrisy for a person to be only a nominal Christian, to make a Christian profession with the mouth while the heart is consciously far from God, much more intolerable and abominable is it in the pastor and missionary to presume to occupy the holy office from motives of carnal convenience or advantage, with no heart and life interest in the work. Matthew Henry has well said: "The Gospel ministry is a noble calling, but a wretched trade."

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[1] II. Cor. 4, 13. [2] John 4, 34; 9, 4.

3. Special Qualifications of the Missionary.

There was a time when many thought that anybody, men with the most meager talents and equipment, would do for the ministry and the mission field. Very few persons hold that mistaken notion today. It is known now and generally recognized that both spheres of service require superior men — the best that the churches can furnish, and men equipped with the best training attainable. The standard of requirement for foreign missionary appointment has in recent years been raised in all the leading missionary societies and boards.

In addition to the general qualifications that have been mentioned and that dare not be lacking, there are many other characteristics and traits that go to constitute the successful missionary. Briefly, these may be summed up under the following heads.

Physical health and strength is an important factor to consider with reference to service in the Church in any official capacity. As it is a mistake to select physically weak and infirm boys as prospective candidates for the ministry, so it would be a serious blunder to overlook this requirement in missionary appointment. On account of climate, unsanitary conditions, exposure, and the like, the demands upon health and strength are usually much greater in foreign mission fields.

Intellectual gifts and acquirements are indispensable. It is sufficient for our present purpose to consider these under two classes. There must be ability in two directions: *As a teacher,* and *as a leader.*

The gift of teaching. Among the apostolic requirements made upon one who desires to be a minister is this, that he be "apt to teach."[1] That implies that he possess

[1] I. Tim. 3, 2.

the necessary knowledge and be able to impart it. How essential this is for the successful missionary is apparent. His natural talents need careful training. The Twelve were called to be disciples before they were made apostles: first learners, then messengers. The missionary, like the minister at home, must have a true student spirit. Though he may never become what the world calls "learned," he must be and continue eager to learn. And, as a missionary writer has said, "the study of all studies for the missionary is the study of God's Word."[1] Said a misionary to a class of students: "Steep your minds in Scripture." And this to the end that they may, by God's grace, become more efficient in imparting out of their treasure things new and old and winning souls for Christ.

The gift of leadership. No man can be a successful minister or missionary without this gift in some measure. And a great many qualities are comprised in it. The missionary is called upon to deal with all sorts of men and to meet a variety of conditions. To do this successfully he must have a well balanced judgment, tact, perseverance and patience.

Backed by many years' experience in the mission field, Dr. J. Chamberlain, of India, gave a terse summary of missionary qualifications in these words: "What further is neded" (besides good health) "may all be summed up in the old minister's 'three royal G's'—Grace, Grit, and Gumption." By this he means consecration to Christ, perseverance in the performance of duty, and ability to adapt oneself to circumstances, to make the best of his surroundings.

[1]Principal Drury, of London, in The Call, Qualifications and Preparation of Candidates for Foreign Missionary Service.

In conclusion, let us note a qualification that shows the true temper and spirit of men who aspire to the noblest service, whether in the pastorate or in the mission field. It is *willingness to go wherever the Lord calls or sends,* and readiness to endure hardness as good soldiers of Jesus Christ. What if you who have assayed to serve the Captain of our salvation in this capacity find conditions in the field far different from what you had expected? What if you encounter unforseen difficulties and obstacles? Are you going to despair on that account, or give up and turn back? What have you gone out for at all if it is not to overcome difficulties? Surely, you have not entered upon this office and service seeking an easy place, making personal comfort and ease the chief requisite. Be a man. Be a man of God. Be loyal to the Lord whose you are and whom you serve. And He will sustain you. His grace will be sufficient for you.

At the close of a fine presentation of the qualifications of the missionary, Dr. Warneck recommends the study of missionary biographies as the best means of learning, by concrete example, what goes to constitute an efficient missionary. "Good models," he says, "are at once good mirrors and good schools."

On *Missionary Qualifications,* note the following paragraphs by representative men:

Dr. Warneck says: "For mission service abroad and for mission work at home we need men with whom the missionary enterprise is not a secondary matter, a matter of play, an entertainment, or a fashion, but a concern of the heart, *a part of their own life.* We need men who, with decided convictions and positive faith and in all sincerity and truth, will put their strength into the missionary service, who will hold their position manfully over against the hostility and prejudices that are di-

rected at the cause as well as over against the unbiblical perversions of its aims and ways. Above other undertakings the missionary enterprise requires *men*, all-round men, energetic, self-sacrificing, fearless men, firm in the faith. What shall we do to get such men and to become such men ourselves? In harmony with the regal Founder and Leader of Christian missions the Apostle to the Gentiles gives the answer: 'I exhort therefore that, first of all, . . . prayers . . . be made.'"

Dr. Chamberlain, of India, writes: "The intellectual preparation should be the very best attainable. We are, none of us, responsible for the amount of intellectual ability with which we have been endowed, but we are responsible for its thorough culture."

Dr. M. S. Baldwin, Bishop of Huron, says: "God chooses a man who believes himself unfit for the work given him to do. God never wants the self-sufficient." Humility is a trait that is needful in order to efficiency.

Dr. Henry H. Jessup, of Syria, speaks out of "an experience of nearly forty years at the front": "No one should go who is *unwilling to go anywhere*. There should be complete self-surrender. The wise and experienced officers of our mission boards are always ready to consider the personal preferences of candidates for special fields. But the true spirit of a missionary is one of readiness to go 'where duty calls or danger,' making no conditions." "Common sense . . is a virtue, the want of which nothing else will supply. Brilliant talents, great linguistic gifts, impetuous zeal, all, alas, will fail without mental balance. A man without level-headed common sense will do more mischief in a day than a whole mission can undo in a year."

John R. Mott writes: "Too much stress cannot be placed on having missionary candidates form the habit of thorough and devotional Bible study before they go to the field, because a man mighty in the Scriptures is almost sure to be mighty in Christian work."

Arthur J. Brown writes: "The harder the field, the more evident is it that the Gospel of Christ is needed there. No one worthy to be a missionary should want an easy place. Difficulty should beget inspiration to more resolute endeavor."

Robert E. Speer writes: "Men are wanted who have the qualities of spiritual leadership. Among these qualities are good sense, open and comprehensive judgment, some good

measure of personal power, . . . and a deep and true and prayerful life." "A happy spirit and pluck, rather enjoying hardship, are two good qualities in a missionary. Coleridge Patteson wanted for his work 'bright, cheerful, happy fellows.' There is much to discourage. The air is full of despondency and hopelessness, the results of heathenism. . . Men who are blue of disposition, and who instinctively run rather than fight, will have an uncomfortable time."

CHAPTER XVIII.

THE MISSIONARY: HIS COMMISSION.

In this chapter we speak of the missionary as he is sent forth from the home church and goes to the field of labor assigned him. Who is to send him and by what authority? Who is back of him to oversee and direct the administration and support of the work? This necessarily involves also the question of reinforcements. For it is presumed that the work has been taken up with a view not only to its beginning, but to its continuance and completion.

1. Necessity of Competent Authority and Order.

Redemption is finished, salvation is free. It has been prepared by Christ for all mankind. The good tidings are to be published abroad. Only those who hear the glad Evangel can be profited by it. How shall the communication be made? By the individuals who have received the unspeakable good as they may be impelled and may have opportunity to impart it? In the very nature of the case there is such an impulse. And the fact, that the early Christians were true to it and bore witness of Christ wherever they were and whithersoever they went, accounts to a large extent for the rapid and wide spread of Christianity in the apostolic age. But it is apparent, and history shows, how unsafe it would have been to have depended on such voluntary and unsystematized witnessing and preaching alone, without some provision for the orderly conduct and continuance of the work.

Our Lord in His wisdom made such provision. Not, indeed, by organizing a missionary society in the modern sense, but by laying down fundamental principles to govern the work, just as He did with reference to the Church which He founded, leaving it to His faithful people under the guidance of the Holy Spirit to work out, under varying conditions, the problems of organization and methods of work. Christ made the needful provision by giving the missionary command to His chosen apostles and to the Church at large, further confirming and illuminating these instructions by His extraordinary appointment of St. Paul to be the special "Apostle to the Gentiles."

The Great Commission is the fundamental statute of the missionary enterprise. It does not repress the sanctified impulse of the disciple to tell out the good news of salvation, but neither does it leave the needful work to chance or caprice, to arbitrary choice between performance or neglect, to fitful, uncertain and unregulated effort. Christ's command comes with divine authority to the Church and is all-sufficient for the purpose. He did not utter needless words or hamper the progress of His work by superfluous and bewildering details. The brevity of His utterance of great principles and the simplicity and ordinariness of their surroundings is marvelous to behold. So with the missionary command. Short and to the point! Full and final! It involves authority, obligation, aim, means, and the promise of success.

The apostles were slow, even after Pentecost, in comprehending the world-wide character and intent of the commission. They were hampered by national and local prejudices. They did not understand just how the heathen were to be gathered into the kingdom of Christ.

The appointment of St. Paul, in addition to the original apostles, with emphasis upon the extra-Judaic, ethnic sphere of his labors, threw light upon Christ's universal missionary command and left no doubt as to its world-encircling scope.

2. Divine Authority and Commission.

How shortsighted it is for any one to treat the missionary enterprise as though it were a man-chosen and man-made work! It is God's work. The missionary idea is God's thought. Mission work is God's plan. It is as old as the eternal counsels of God with reference to the salvation of mankind. In the fulness of time those gracious counsels were realized in the mission of God's only-begotten Son. He is the One sent from God, the pioneer Missionary from heaven, the chief Commander, as He is the type and model, of all missionaries. Christ sent forth His disciples just as the Father had sent Him. That is the plain answer to the question as to who really and originally sends out Christian missionaries. They are messengers of Christ, even as Christian ministers are ambassadors of Christ.[1] Of course, there is a distinction to be made.

The mission of the apostles. Their commission, their appointment as apostles or missionaries, like their call to discipleship, was immediate, that is, it took place by Christ in person, without the intervention of human agency. And for their work, the work of planting and extending the Church, they enjoyed the special illumination and guidance of the Holy Spirit. And yet, even in their case, and during their lifetime, preparation and call or commission through human agency were not excluded. Note the action of the church at Jerusalem in

[1] II Cor. 4, 20.

recognizing and endorsing the work of Paul and Barnabas at Antioch, and in sending representatives to assist and co-operate with the brethren there. Note further the sending forth of Paul and Barnabas as missionaries by the congregation at Antioch; the appointment by St. Paul of Aquila and Priscilla, and the ordination and commissioning of Timothy.[1]

The sending forth of later missionaries. It would betray a fundamental misapprehension of all Scripture, to think of limiting Christ's missionary command to the apostles and of denying to later missionaries the honor and joy of being likewise commissioned by Christ. Such commission is on a par with the call to the Christian ministry and pastorate. The call takes place mediately, that is, through the intervention of human agency, through the Church; but that does not exclude or supplant the authority and the sovereignty of Christ, the Head of the Church. Those who are rightly called and sent are ministers and missionaries of Christ. The inner conviction, the personal willingness and desire to serve the Lord in the holy office, is tried, approved and confirmed by the Church that extends the formal call and gives the commission in Christ's name.[2] "How shall they preach except they be sent?"[3]

The minister and missionary of the Church, who is a servant of God and an ambasador for Christ, has every reason to realize and magnify this relation to the King of kings. He is a pitiable hireling if he does not. Such an one has degraded the holy calling to a wretched

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[1] Acts 15, 22; 13, 1-3; 18, 3, 19; 16, 3; Rom. 16, 3; I Tim. 4, 14. [2] The Holy Spirit voices His call in the heart: By faith impelling to utterance (II Cor. 4, 13; Acts 4, 20); love constraining to service (John 21, 15-17; II Cor. 5, 14). [3] Rom. 10, 15.

trade. The true Christian minister and messenger serves the Church in the joyful conviction of being in the service, under the direction and care, of the Lord of glory. To realize that he is, in a most true and real sense, a servant, a messenger, an ambassador of the Most High, even of the court of heaven, this imparts dignity to his office and value to his work, mitigates and glorifies hardships, makes him courageous, hopeful and preserving, lifts him above the incidental features of time, place and condition, and rivets his view upon the abiding possessions of heaven and heavenly glory. Let the candidate duly meditate upon the high honor, the great responsibility, the immortal glory of the holy service.

3. Churchly Authority and Commission.

Christ gave the Great Commission to the whole Church, to all disciples and Christians, both in their individual and corporate capacity, to be carried out, according to opportunities and conditions, in ways that are in harmony with the principles of His Word. He laid the commission as a sacred privilege and obligation upon the Church without specifying the mode and manner of its execution. This was left for His people to determine and develop in accordance with the spirit and principles of the Holy Scriptures.

During the centuries that have elapsed since Christ's ascension three modes of administration, in the main, have been tried and put in operation: individual endeavor, independent societies, and church administration. We will confine our attention to the second and third modes, dismissing the first one with only a few words. Individual missions, carried on apart from the Church and its institutions, by free lances that wish to follow their individual bent or whims, as may be, cannot

stand approved or justified in the light of God's Word. Except under extraordinary conditions, when the way of churchly order is entirely out of the question, they are irregular and disorderly efforts and have generally ended in confusion and failure.[1] We proceed to a brief discussion of the other two modes of administration.

Independent societies. While here in America the work of foreign missions is almost universally carried on by denominations and churches and synods as such, administered through their duly appointed boards, in Europe, with only few exceptions, the work is carried on and administered by societies that were organized and are maintained independently of the established churches. How this came to pass was shown in chapter five.

When, by the Lord's providence, open doors invited the Church to renewed missionary effort, the apathy of the churches both in Germany and England was such as to defeat any attempt to rouse the churches as such to undertake the work. The authorities, councils and leading men strenuously opposed every suggestion and continued in this position of hostility for many years. So it came about that missionary interest and effort were confined to Pietistic circles, and these gatherings of friends and supporters of missions within the churches gradually led to the organization of the existing independent societies. And the churchly condi-

[1] Compare Warneck, Missionslehre II, p. 12ff. Also in The Foreign Missionary, by Brown, the testimony of Wm. T. Ellis, who made a special investigation of mission work in 1907. He wrote from Asia: "My own observation leads me to conclude that they (independent missionaries) make more stir in the home land, where their money is being raised, than they do here. They are usually temporary."

tions in Europe as regards the state churches are still such as to make the continuance of the work in this form advisable rather than to risk the stability and soundness of the enterprise by turning over its management to the state churches.

This arrangement is doubtless the best attainable under the circumstances. It was begotten out of the exigencies of the times, has proven to be a very successful and efficient mode of administration, and may be regarded as substantially meeting, under the given conditions, the fundamental demands of Scriptural principles.

Church administration. As stated before, here in the United States, where churches are independent of the state, the work is carried on, as under normal conditions it should be, by whole churches and synods. Even Dr. Warneck, while he justifies the existence and maintenance of the independent societies of Europe, concedes that our mode comes nearer to "the ideal solution of the problem."[1] There can be no question about the correctness of the principle or the practical advantages of this mode of administration. The missionary enterprise has been laid as a task upon the whole Church. To the Church as it appears on earth and is organized for church work, the congregation of believers who make united confession of their faith, to which the Lord has entrusted the administration of the means of grace, which is competent and obligated to call ministers and maintain the ministry, — to this body the missionary command is given. Accordingly the Church is properly

[1] Read his elaborate presentation in the second volume of his Missionslehre.

the body which should send out missionaries and supervise and support their work. The Church has a duty and a responsibility which it cannot shirk or shift with impunity. If it neglects its duty and by neglect forces the responsibility upon others, it must suffer the consequences of its unfaithfulness.

The Christian congregation, as such, whether large or small, is in possession of the means of grace and, from the standpoint of principle, competent to perform all the functions of the Church. But as many enterprises exceed the ability of a single congregation, it is the part of wisdom and in accord with Christian principles for congregations of the same faith to join together for the more efficient and successful prosecution of such undertakings. So it comes about that general bodies have been formed, whether they be called synods or bear other names, according to the church polity in vogue. Such general bodies, then, have authority to carry on the general work of the congregations so united. They manage the work through boards or otherwise, committees that receive instructions from and are responsible to the general body. Missionary societies in the congregations of such a body are only auxiliaries organized for the systematic gathering of resources for the work.

We are glad to find in one of the books published by the Student Volunteer Movement such a sound plea as Dr. Lawrence makes for "direct participation by the churches in the administration of the mission work. Volunteer societies and close corporations are often a necessary makeshift when the church is not as yet awake to its privileges. But the true mission society is the church itself, and everything else should only prepare

for the time when the church shall administer its great enterprise."[1]

4. Corresponding Duty of the Church.

Laborers are to be furnished, and additional supplies and reinforcements, as the work expands. The Church's duty, aside from technical administration, may be summed up under two heads: To supply and equip suitable workmen, and to support them in their work.

The supply of men and the training of missionaries. Men! How are we to secure them? Just now there is in many denominations a growing dearth of ministers for the home fields and pastorates. In most of the theological seminaries the classes are relatively small, and new recruits are few and hard to find. The attractiveness and secular inducements of other pursuits draw away from the churchly service many of the brightest minds and stoutest hearts. With all the earnest efforts of the Student Volunteer Movement for Foreign Missions, the number of suitable missionary candidates, while it has been growing in an encouraging manner, is none too great.

This is not the first time in the history of the Church that the harvest is plenteous and pressing, while the laborers are few. It was so in Christ's day. What did He do and say and recommend? If we have His

[1] Introduction to the Study of Foreign Missions, p. 140. Note also the instructive chapter (III.) on missionary administration in Brown's The Foreign Missionary. He tells us, for example, that "in general, it may be said that the percentage of administration proper ranges from five to eight per cent. That is, it takes but little more than the value of a foreign postage stamp to send a dollar to Asia or Africa." This in answer to the plea of some objectors, that the administration of missions is very expensive and wasteful.

word in the matter, we may be assured of an efficient remedy and relief. Now, we have His word. He has spoken. And surely it is one of the words of Jesus that is familiar to every Christian. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Our Lord Jesus Christ is Lord of the harvest. It is His harvest. The missionary enterprise is His. He only can raise up the right men, endow them with His gifts and make them willing and efficient workers, chosen vessels unto Him. Why does He not do it? Wonderful, indeed, it is that He has made such a vital matter contingent upon the faith and faithfulness of His people. This fact ought to lead to very serious reflection.

Are we, then, *we,* the people of His pasture and sheep of His hand, we who are His "peculiar people" whose peculiar calling it is to be "zealous of good works," are we closing the windows of heaven? Are we clogging the wheels of the Lord's chariot? Are we hindering the progress of His work? Are we doing it by our prayerlessness? our coldness and formality in prayer? our neglect of prayer? No amount of money contributions can make good or atone for neglect at this point. Our Lord said a good deal about money and stewardship with reference to His kingdom. But as regards the supply of workmen — ministers and missionaries, He gave this one plain and specific suggestion and direction: *"Pray ye!"*

If, as a Church, we were really fulfilling our Lord's behest, other favoring conditions and conduct would ensue: a more spiritual atmosphere and life in our churches and homes and schools; greater boldness and persuasive power with boys and girls, young men and

women, whose talents and energies are so greatly needed in the ministry and missionary service, the deaconess calling, and the like.

The Church must provide for the proper education and training of its workmen. We cannot depend on secular schools for this purpose. And this consideration makes adequate equipment of our church institutions an urgent necessity. This is a very important item in mission work, both home and foreign, and demands the most earnest attention of Christian people.

The larger foreign missionary societies of Europe have special training schools for their missionaries, seminaries that give a four to six years' course of training with special reference to the missionary service. In this country churches depend upon their regular colleges and seminaries for this purpose.

Moral and financial support of the missionaries. We put the *moral* first, because it is foremost in its bearing upon interest at home and encouragement out in the field. It is the assurance that comes to the missionaries in many ways that the church at home cares for them, remembers them, is praying for them — "holding the ropes." The experience of Judson at a critical period of his work in Burma may have been extreme, but in some measure it has come to the lot of many a missionary. In the agony of disappointment and discouragement Judson cried: "I thought they loved me, and they would scarce have known it, if I had died! I thought they were praying for us, and they have never once thought of us!" The isolation and loneliness of the missionaries is often excruciating. And then to think that they are practically forgotten at home! At most their small salaries supplied! No, let them have, first

and foremost, indubitable evidences of the church's personal interest and moral support.[1]

As for salaries, they are relatively small, all out of proportion, from a business, secular standpoint, to the character and amount of services rendered. There are no princely salaries anywhere in mission fields, in any stations and positions, from the lowest to the highest.[2] The boards, as a rule, are faithful in the punctual payment of the salaries of their missionaries, even though debts must be temporarily incurred.

Through the Laymen's Missionary Movement greater interest has in recent years been aroused among the men in the churches. In addition to the women and children and young people, to whose interest and activity the work of missions had been practically confined in many quarters, there is now, on a growing scale, the enlistment of *men*, grown men, busy men, business men, men of affairs, of large financial interests, and broad commercial or professional experience. Such talent, enlisted, sanctified, consecrated, made fit and meet for the Master's use, will surely lead under the divine blessing to large results.

5. Reflex Blessings upon the Church.

There is no conflict between churchly activities properly carried on. The varied gifts and diversities of operations are intended to work together harmoniously to the same end. There is action and reaction between home and foreign missions. There can properly be no

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[1] On the heroism of isolation read some typical illustrations given in Speer's Missionary Principles and Practice, p. 402 ff. [2] Read the telling information given by Secretary Brown on the missionary's financial support, chapter VII, in The Foreign Missionary.

rivalry between them, and choice of field is to be determined by opportunities and needs. It is inexcusable short-sightedness to limit arbitrarily the sphere of the Church's operations. "As we have opportunity," is an apostolic principle that ought to find large room in the lives of Christian workers.

As we strengthen our home churches and extend the sphere of our home mission activity, we cultivate and enlarge the forces that are needed and fitted for the expansion of foreign missionary operations; and as we support and extend the work of foreign missions, our home missions and home churches are encouraged and stimulated. Such reflex influence of missions is abundantly exemplified in the apostolic period and in all the later history of missions. It is not a matter of theory, therefore; but the lesson of history, as it is in accord with the principles of the Gospel, that the epochs of greatest missionary activity have been the times of greatest spiritual vigor and activity in the home churches. The most intelligent leaders, both in foreign missions and home missions, iterate and reiterate the conviction that enlarged interest in either sphere will act favorably upon the other, and that the home churches will reap abundant and varied blessings from all the varied activities.[1]

Of all the Protestant denominations in this country, the Lutheran Church has the most extended fields and a most gigantic task in the sphere of home missions. But

[1] Cf. At Our Own Door, by S. L. Morris, D. D., p. 55ff.; Mott, The Pastor and Modern Missions, p. 45ff., and The Evangelization of the World in this Generation, p. 24ff.; some fine paragraphs, too, in Leavening the Nation, by Joseph B. Clark, D. D., p. 346ff.; and The Incoming Millions, by Howard B. Grose, p. 207.

while her different synods are devoting themselves with awakened consciousness and aroused energy to this arduous and strenuous work, they are at the same time wisely reaching out to the fields beyond. And it behooves them, by every consideration of principle and polity, to keep in view and press the claims of the latter, lest their eyes be blinded and their energies deflected and dwarfed by the specious cry: "We have enough to do at home."

Among the tangible evidences and results of the reflex influence of foreign missionary endeavor may be mentioned not only quickened interest in home missions, but the work of Bible societies, the varied operations in the sphere of inner missions, the development of the service of laymen in churchly movements, not to speak of the many and varied forms of philanthropy and humanitarian endeavor within the pale of Christendom.[1]

This is a subject that calls for vigorous treatment in our churches. It ought to be pressed upon the attention of Christians generally. It will recur for discussion, in a later chapter, under the head of the fostering of missionary life in the home church.

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[1] Cf. Warneck, Missionslehre I, p. 258.

CHAPTER XIX.

MAIN METHODICAL LINES OF THE WORK.

The scope of our present studies confines us to a brief and condensed treatment of this topic. Special workers will seek and find the discussion of technical questions and many needful details in other treatises. A general survey of the main departments of the foreign mission enterprise is all we attempt here. They may be grouped logically under *two heads*: 1. Direct evangelism; 2. Indirect evangelistic effort.

1. Direct Evangelism.

By this is meant the direct, and generally oral, presentation of the Gospel. This must always be the main method, as it involves the divinely appointed means for accomplishing the end of missions. It consists in the "preaching" of the Gospel in the widest sense of the term, in private and in public; whether by the missionary, the ordained native pastor, the lay helper, or other native convert.

It assumes various forms. It includes private conversation and interview; formal preaching to a larger or smaller gathering; and a regular course of instruction.

The most telling work, both at home and on the foreign field, is often that which takes the form of individual effort and personal interview. There are instructive examples of this in the ministry of Christ and in the experience of the most successful public workers. "The bulk of the work is personal dealing with a few," is the

testimony of a missionary in Arabia.[1] "The preaching in Arabia and China and India is not after the style of Peter at Pentecost, but of Christ at the Samarian well-side. We must learn to do the personal work with one or two in the same spirit in which the well prepared address that will reach hundreds is delivered, bringing them the message of the Gospel." It is just at this point that not a few ministers, who are eloquent, fearless and forceful in the pulpit, are weak. It would be a very serious weakness in the missionary.

The preaching of the Word frequently takes the form of itinerating. This means the undertaking by the missionary and his assistants of longer or shorter tours, endeavoring to reach as many people as they can and bring them under the influence of the Gospel. Some missionaries have made the mistake of undertaking too large a field, and consequently of scattering their energies and doing the work very superficially. "Missionaries nowadays attempt less. They spend a week or two at a place and return frequently to the same spot. The sown seed is watched, the ripening harvest garnered."[2] In this work the missionary will make use of as many native helpers as have been trained and can be mustered for the service.

The catechumenate is an important form of direct communication of the Word. Those who in private conversation or under the preaching of the Word become sufficiently interested in their souls' salvation to make further inquiry and to seek further instruction are gathered together into classes, or met privately, for the

[1] Rev. S. M. Zwemer, the author of Islam: A Challenge to Faith, and one of the leading authorities on Mohammedanism.
[2] Lawrence, Introduction, etc., p. 65.

purpose of giving them the needful instruction in the truths of the Gospel and the way of salvation. Trained catechists assist the missionaries in this work of preparing converts for baptism and the public confession of their faith. In this way they become members of the congregation that is formed of the converts that are won.

This leads to organized centers of operation. As a result of such work as is briefly indicated in the preceding paragraph mission stations and out-stations come into existence. It is the aim of every healthy mission to gather organized congregations and schools, as centers for the continued work of evangelization, where the old and the young may be nourished with the sincere milk of the Gospel, may, under the administration of the divine Word and sacraments, become stronger in faith, more intelligent in their knowledge of divine truth, and stronger to suffer, if need be, for the Gospel's sake, to resist temptation that surges and rages like a flood about them, and to bear witness, in word and deed, to their Lord and Savior. As the work advances churches, with all needful appurtenances, must be built.

The question of self-support and self-government. If this, the ultimate aim of missions, is to be realized and successfully inaugurated, it should be kept in view from the outset, and the methods of work shaped accordingly. Grave mistakes have been made along this line by many of the older missions. It is one of the instances where Christian benevolence, coupled with lack of foresight, inured to the injury of its beneficiaries. Foreign support was carried to the point of pauperism, and paternal supervision to the point of enfeeblement and helplessness.[1]

[1] The Hermannsburg Mission in Africa was started under the leadership of Louis Harms a little over half a century ago. It is instructive to note the remarks of one of the present leaders

A good deal of practical wisdom is condensed in the short statement of Secretary Brown: "The spirit of self-help is as vital to character abroad as it is at home." The subject involves no little difficulty and offers a problem which will require great wisdom and tact for its full and final solution.

2. Indirect Evangelistic Effort.

We shall confine our attention to the principal lines. There are *three leading agencies*: Education; Literary work; and Medical missions.

Education. This is a topic that has been much discussed, and on which there have been many conflicting and divergent opinions and a great diversity of practice. The true aim of the mission school has not always been kept in view. Here a method has become an aim with many. Christianity has been made subordinate to secular education. Mission schools have a place, and a most helpful and salutary place in the missionary enter-

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of the Mission, Director Egmont Harms, who has spent several years in Africa, personally inspecting the field and making improvements in its management. In his report of the work for 1906 he touched upon the question of training the native congregations in the direction of self-support. "It is to be regretted," he said, "that we neglected to give due heed to this important matter from the very beginning of the work, *and it is hard to make up for what has been lost.*" The missionaries have a hard time of it trying to make plain to the people that all their contributions are applied to their own welfare. They are still suspicious that the missionaries appropriate the money to their own use. "Their last argument is, 'We are poor.' If they would say 'lazy,' it would be nearer the truth. And yet we dare not grow weary or give up; we must train our congregations to support and maintain their churches and schools. It is in reality not a question of money, but it concerns a most important method and measure of education and culture that cannot be neglected without loss to the congregations."

prise, but only as they are thoroughly Christian, are maintained on a positively Christian basis, and, as one of the missionary methods, are made to serve the cause of Christianity and the perpetuation of the Christian Church in mission lands. This department of the work is said to be the most conspicuous work on the field. And we may agree with the judgment of one who says that "the hope of the future is largely in these schools." But all the greater reason to guard their evangelical and decidedly missionary character with zealous care.

Schools are variously graded and classified in mission lands. In general, there are *three groups or grades* that can be distinguished.

First, there are *primary schools.* Their purpose is plain. And that, taking charge of the youngest children and bringing them up under Christian teachers and Christian instruction at the most plastic and pliable age, they have a most important mission, goes without saying.

Then, there are *secondary or academic schools.* These include what are known among us as the intermediate or grammar grades, reaching out also to high school and collegiate work. In many of these schools industrial features are added both for boys and girls, serving a useful purpose in teaching them the most helpful arts of everyday life, preparing them to cope successfully with the conditions about them and to occupy the more important positions in society and in the church.

And, finally, there are *professional schools.* These are technical schools of higher education and aim to train special workmen for various spheres of activity. They include, among others, pedagogic, theological, medical, and industrial schools. These well-known terms indicate their special character and purpose. They train teach-

ers, catechists, pastors, physicians and medical assistants, artisans and mechanics, and skilled workmen generally. The trend of all this is evident. In general, it tends to improve all existing conditions, to provide the natives with the means of advancing the best interests of the community and to care, in an intelligent way, for their physical and spiritual necessities.

Emphasis must be laid continually upon the Christian and churchly character and purpose of all these educational facilities.[1] The idea is to permeate society with the leaven of the Gospel, to train the native Christians to be a salt in the community and leaders among their countrymen, and, in particular, as the most important branch, to train native helpers, readers, catechists, evangelists, and pastors for service in the Church. When we note that there are now on the foreign field over 31,000 mission schools, of which more than a thousand are of the higher grades; that the number of trained native helpers approaches 90,000, of whom over 6,000 are ordained, laboring at 50,000 stations and out-stations, in congregations numbering 2,305,000 communicants, and 4,876,000 adherents or native Christians, and 1,477,000 scholars and students attending the mission schools, we begin to realize what a present force and what a promise for the future these educational institutions on the foreign field are.

Literary work. The importance of this work centers about the translation and publication of the Holy Scriptures, and the preparation and circulation of Christian literature in the form of leaflets, papers and books, including those that are required in school and church.

[1] A most interesting account of this purpose and work is given by Dr. George Washburn, in Fifty Years in Constantinople and Recollections of Robert College.

Much has been done in this sphere, and the fruits of these wise and unwearied endeavors are incalculable. Secretary Arthur J. Brown remarks: "We often hear that the Bible is now accessible to practically all the nations of the earth. It is true, and the missionary is the one who has made it so." The Bible societies of Christendom have rendered the most valuable services in this department of mission work, co-operating with the missionary societies in the work of Scripture translation, printing and circulation. During the past century upwards of 225,000,000 copies of the Bible, in whole or in part, have been printed and circulated in more than 400 different languages and dialects, and these among the leading languages of heathendom.

Medical missions. This is the youngest of the main departments of foreign mission work. Following the example of Christ who, besides preaching the Gospel of the kingdom, "went about doing good," and especially healing the sick and relieving the pains and woes of humanity, medical missions, together with allied forms of Christian benevolence, are pressing to the forefront in waging magnanimous and successful warfare upon the nameless sorrows and woes that are rampant and stalking, ghastly and deadly specters of heathenism. It is a gracious ministry wrestling heroically with great need. It is only to be hoped that medical missionaries will not forget the frequent cautions and reminders of their brethren, that the missionary should never shrink into a mere physician, that he must always remain also a preacher of the Gospel, and that, while ministering to all manner of sick, not fearing or failing to mitigate even the horrors of leprosy, he crowns his office with its noblest and sweetest wreath when he faithfully applies

the only remedy known to man for the healing of the monstrous leprosy of sin.

Some conception of the volume and extent to which this work has grown since its inauguration, some three score years ago, may be formed in view of the fact that the Protestant boards of Christendom are maintaining on the foreign field more than sixteen hundred hospitals and dispensaries, and that last year some four million patients received treatment.

Well may we close this section with the words of Dr. James S. Dennis[1]: "The Gospel leaven has penetrated every land; Christian instruction is disseminated in almost all the languages of the earth; medical missions with healing touch are allied with evangelistic agencies on every field. There are many and varied facilities waiting to do our bidding all throughout the earth."

And at the end of all, and over all, we will inscribe the motto:

See, what hath God wrought!
To Him be glory forever!

[1] Foreign Missions After A Century, p. 35.

THIRD PART.

HOME AND INNER MISSION WORK.

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I. Home Mission Work.

CHAPTER XX.

THE SCOPE AND AIM OF HOME MISSIONS.

1. Distinctive Character of This Part.

The essential unity of the missionary enterprise we endeavored to show in the tenth chapter and have assumed throughout our studies of missionary principles and practice. There is no radical or fundamental difference between foreign, and home, and inner missons, in source and origin, purpose and aim, ground and motive, or even in the principal means and methods of work. This is practically the scope of the principles we have studied in the Second Part. The agreement is fundamental all the way through. And yet there is room and occasion for the separate treatment of the work of home and inner missions. This is owing to the fact that there is a marked difference in the spheres of work and, consequently, important differences in the mode of applying the general principles, which are the same in all spheres.

2. The Relation of Home Missions to Other Activities of the Church.

As has been emphasized in a preceding chapter, there are reciprocal influences between the Church's missionary operations in different spheres and the life of the Church itself. The relative importance of home missions appears from several considerations.

a. Home mission work comes first in the Biblical and the natural order of work. The Great Commission has been called the Church's "marching orders." So regarded, it also points out plainly the *order* of march. Witness is to be borne unto Christ for the planting and extension of His kingdom in Jerusalem, (the home church, parish and city missions), and in all Judea and Samaria, (home missions), and unto the uttermost part of the earth, (foreign missions). It would be fatal folly as well as unfaithfulness to neglect the work at our doors in our eagerness to get to distant parts. The very nature of the work of missions, witnessing to Christ, confessing the faith, preaching the Gospel, always leads and must lead from center to circumference, from the individual believer unto the ends of the earth, and in doing so it aims, under normal conditions, to influence all the territory that lies between. Just as a Christian would be very unwise as well as unfaithful if he were to look zealously after the welfare of strangers and people at a distance, while at the same time he were persistently neglecting the welfare and spiritual life of his own soul and that of his own family, so Christian churches are unwise as well as unfaithful to their trust if they neglect the mission work within their parish boundaries and the communities round about them, while they are hastening to the relief of the heathen in distant parts of the world.

b. Home mission work supplies the basis of other churchly operations. As the Church is extended at home more ministers are called for, and this leads to the founding and enlargement of institutions of learning for the preparation and training of the workmen that are needed. This was the way in which the seminaries and colleges of the churches came into existence in our country. Home missions were the immediate occasion that

called them into being and then supplied a continual incentive for their better equipment and extension. And the mission congregations, very many of them established in smaller towns and rural communities, have furnished a large contingent of the ministerial candidates. In like manner they have supplied, and continue to supply, both men and money for the extension of the work of the Lord in foreign fields. Home missions have formed and furnished a growing base of supplies for the foreign missionary work, and foreign missions have sent a blessed influence back for the stimulation of home missionary endeavor and the enrichment of the home churches. Thus is exhibited the essential unity of the missionary enterprise, the interdependence of its various departments, and the benign influence of all these Christian activities upon the life and work of those who engage in them. This is no theory merely, but the experience and history of the work.

By careful comparison and computation on a large scale it has been estimated that from four-fifths to nine-tenths of the evangelical churches in the United States, varying in different denominations, are of home missionary origin.[1] During the last century, in the early decades of which organized home missions began, the membership of Protestant churches in this country increased, on an average, no less than three times as fast as the population, and the increase was largely the direct result of home mission work. In the Lutheran Church, for example, the increase in communicant membership was from 22,000 in 1800 to over 2,280,000 in 1912. Its proportionate increase has been larger in the last decades than that of any Christian denomination,

[1] Cf. Clark's Leavening the Nation, p. 330 ff.

Protestant or Roman Catholic. Such fruitage is due directly to its unparalleled opportunities for home missions, coupled with a growing measure of responsive fidelity on the part of the churches, that have been caring not only for the ingathering of the Lutherans who have been coming in such large numbers from the fatherland, but also for the Christian instruction and training of their own children and, with growing consciousness of the urgency of the mission, for the evangelization of the unchurched people about them. To give a single, concrete illustration, we may refer to the experience of one of the smaller synods, the Joint Synod of Ohio and other States, in regard to which the author has direct knowledge. During the last twenty-eight years this synod has increased the number of its home missionaries from twelve to over one hundred, established some six hundred mission congregations, fully half of which have become self-supporting, has extended its sphere of operations in some twenty of our states and into Canada and formed, as the direct result of its home mission work, six new districts, while its membership has grown in this period from 60,000 to 132,000 communicants, a very large percentage of which is the direct fruit of home missions.

c. Home missions and general benevolence. The record of home missionary congregations in point of self-help and benevolence is most encouraging. Not only have they, as a rule, exerted themselves loyally from the start, co-operating with the mission boards in reaching the desired goal of self-support as speedily as possible, but they have, even while depending on the mission treasury in part for support and after becoming self-sustaining, set the older congregations stimulating examples in the active support of the general work of

the Church. A careful student of statistics has computed, on the basis of the reports of one of the large denominational home mission boards, that fully one-half of the amount contributed in one year for home missions came from churches that were at one time and, in part, are still aided by home missionary funds; and further, that in the last twenty-five years these churches contributed more money for their own denominational missionary work of all departments than the entire century of home missionary endeavor cost that denomination.[1] Those who have some intimate acquaintance with the work of home mission churches will be likely to bear testimony to the fact that a similar condition exists in a large proportion of them.

3. A Survey of the Home Mission Field.

a. As to extent. As the name implies, the field includes all the states and territories of our land. It reaches out, very naturally, into adjacent territory, including particularly the immense British possessions to the North, with their large and rapidly developing provinces that extend from Quebec to Columbia. The extent of territory and abundance of resources are attracting new settlers in large numbers. It is claimed, for example, that among the hundreds of thousands of new comers there are no less than 40,000 of Lutheran profession and parentage who are entering Canada annually from the states and from the fatherland.[2]

There is much home missionary territory in the older sections of our country, in New England and the

[1] Leavening the Nation, p. 336.

[2] The Lutherans in America. Their Heroic Past and their Promising Future. By Rev. J. C. Kunzman, D. D., Superintendent of Home Missions.

middle states. But the field for largest expansion and ingathering is doubtless the rapidly growing West and the New Southland. The tide of population that has for many decades been rolling westward is filling that extensive section with marvelous rapidity. The public lands are being occupied, and there is no new territory to be opened. The West has been truly called "the battle ground of this country." The extent of territory is stupendous. As a matter of fact the area beyond the Mississippi is two and a half times the size of that on the east. And as for the South, take just the one state of Texas. Dr. Strong[1] has estimated that, if the entire population of the United States in 1890 had been crowded into Texas, it would not have been as dense as that of Italy. Texas, and, in fact, the entire newly developing South, is another name for opportunity, and that always involves responsibility.

b. The material. Two classes of people go to make up the material that calls for home missionary effort: Professed Christians in need of the Church; and the unchurched masses.

There are in our land many *professed Christians, temporarily severed from their churches,* and scattered as sheep having no shepherd. Many factors contribute to the restlessness and instability of humanity. Various motives and aims bring the streams of immigrants to America and cause people here to move from one section to another. In the fewest cases it is a religious motive; generally it has a strong commercial flavor. These uprooted Christians are in the greatest spiritual peril. They are in dire need of those ministrations that seek to save the imperiled as well as the lost. These scat-

[1] Our Country.

tered members are to be found not only in the newer territories, but in older communities, too, and even in crowded cities. In fact, the tendency of people to move from rural communities into the larger centers affords large occasion and the most perplexing problems for home mission work. To give but a single illustration: It is estimated by those who are giving the situation thought and attention that in New York and Chicago alone there is an unchurched Lutheran population (persons of Lutheran profession and connection) of more than a million souls. If that claim is anywhere near the actual condition, could any fact afford a louder call to any church for the enlargement and the more zealous prosecution of its home missionary work?

The unchurched masses, both native and alien, call for enlarged efforts. Caring simply for their own moving and, in part, estranged people would not impose a very great burden upon the churches. It is immigration that enlarges the task to stupendous proportions. Apart from its character, the volume alone affords a large problem. During the past 87 years 25,000,000 immigrants, in round numbers, landed on our hospitable shores.[1] "A million a year" was the average between 1901 and 1908. And as to nationality, whereas in former years the majority of the immigrants were of Teutonic race, English, Scandinavian, German, and in the main desirable citizens and easily assimilated, more recently the streams have been comprised, in threatening measure, of the more illiterate classes from eastern and southern Europe, Italians, Russians, Poles, Hungarians, and allied peoples. It is a mistake to regard all these indiscriminately as ignorant, vicious and immoral classes.

[1] The Incoming Millions, by Howard B. Grose.

There are not a few Christians and people of staunch character among them. But they are all adrift in a strange land, and they are in sore need of the ministry of the Church, as the interests of both Church and state urge the need of ministering unto them.

c. Character of the material. In all fairness and justice it must be conceded that a large part of the heterogeneous material that has for years been rolling and will continue to roll upon our shores and through our land is of a character which, unless it is brought under the influence of the Gospel, will prove, as it is already proving to be, a menacing and perilous factor in our body politic. On the one hand, there is a growth of the spirit of commercialism and materialism, and connected with it inevitably there is increasing infidelity among all classes and in all stations, high and low. And, on the other hand, there are the ravages of an irreligious socialism, coupled with the illiteracy and moral degeneracy of the worst and vilest immigrant classes. These elements, of course, congregate and concentrate and are apt to become seething hot-beds of infamy in the congested centers of our population.

"The twentieth century city," with its concentration of evils and dangers, its sins and woes, has become the center of stupendous problems in the spheres of evangelism, legislation, social economy, and reform. The large city has been called "the scab on the body of humanity," and "the plague spot of nature." Another has said: "The city is the nerve center of our civilization. It is also the storm center."[1]

[1] Cf. Christianity's Storm Center, by Charles Stelzle; Our Country, and the Twentieth Century City, by Josiah Strong; The Incoming Millions, by Howard B. Grose; and many other works of similar trend.

4. The Home Missionary Aim.

a. Not reform merely, but regeneration. The aim of home missions is the same as that of foreign missions and need not be repeated at length. The aim is to make disciples of Christ, in the spirit and according to the direction of His great command: warming up and winning back those professed Christians who may have become cold and indifferent, those who have backslidden from the faith, those who have become so engrossed with worldly interests that they are in danger of making complete shipwreck of their faith; and bringing the power of the Gospel to bear upon those who are outside of the kingdom of God, who have never known Christ and the power of His resurrection, the unchurched masses of the world, irrespective of language, nationality or social standing — in short, making Christians of non-Christians.

This aim must be kept in view and pressed to the front in our missionary endeavors at home, as well as on the foreign field. Amid the multiplicity of interests, the multitudinous activities, and the evident secularization of our churches, even Christians are in danger of overlooking this true aim and being satisfied with something less and something lower, something that falls far short of the kingdom of God and the salvation of the soul, some outward conformity to Christian ways, a form of morality and civic righteousness that is only a beautiful carcass, because it is spiritually dead, lacking the life of Christ and the power of the world to come, as truly without God and without hope in the world as are the unconverted heathen in Africa or Asia. The task of home missions for us Christians is the task of Christianizing America.

b. Not societies for ethical culture, but self-supporting Christian churches. Many schemes are set in motion for the amelioration and improvement of conditions. They are well-meaning, and many of them are effective, as far as they go. But they fall short of the goal, because they lack the only efficient remedy that can save mankind, in America or anywhere else. The aim of home missions is not the multiplication of societies that consume a large amount of energy, scatter the forces in this direction and that, and in the end leave the greatest needs untouched, but the planting and fostering of Christian churches, that are in possession of the Gospel of Jesus Christ which is the power of God unto salvation. The aim of the Gospel is always to win souls for Christ, to beget believers, and to gather these into congregations having the means of grace, the divine Word and sacraments, supporting the public ministry of the Word, caring for the spiritual welfare of young and old, and co-operating with their brethren in the general work of evangelization and church extension. Let this, the distinct office of organized home missions, be kept constantly in view and plied with a vigor and earnestness commensurate with the size and seriousness of the task before us.

CHAPTER XXI.

THE FORCES AND METHODS OF HOME MISSIONS.

1. The Home Missionary Forces.

For the compassing of the task of home missions in our land, as for the prosecution of the work of missions in heathen lands, there can be but one answer to the question as to the forces competent and called to do the work. By divine appointment the task has been laid as a sacred obligation and royal privilege upon the Church which Jesus Christ established on the earth. Is the Church competent to discharge the obligation and perform the task assigned?

The Christian churches of our land must recognize the obligation. The task cannot be shifted or delegated to other institutions. Philanthropic associations, legislation, institutions of the state, and reform movements have their purpose and a place in the general effort to solve the many and complex problems of our civilization. But all these secular movements and institutions are established on a humanitarian basis and labor from a civil, social, moral and philanthropic point of view. Even if they are more or less religious in character and supported and directed by Christians, they are neither divinely instituted nor divinely equipped, as is the Church, nor have they the calling to do the distinctive work of the Church.

Are the Christian churches equal to the task? Let us attempt a general survey of the ground, making some comparisons and inquiring into the conditions of success.

a. In point of numbers. With the present popu-

lation of over ninety million in the United States, there are, according to the statistical tables prepared by Dr. H. K. Carroll, about thirty-five million communicant members in those religious denominations that may be regarded as Christian. We would leave altogether out of consideration in our estimate, if we could, those who refuse to stand for positive Christianity in the sense and spirit of the New Testament, those who deny the divinity of Christ, the only-begotten Son of God, and the need and reality of His vicarious atonement, as those who thereby put themselves outside the pale of true, Scriptural and apostolic Christianity and unfit themselves to bear effective witness unto Christ as the world's only Redeemer and to serve as efficient agents in conveying to a dying world the Gospel of the Son of God. The thirty-five million communicants, reported by statisticians, include over twelve millions of Roman Catholics. Many and gross as are the errors of that church, and great as is its departure at many points from "the faith once delivered unto the saints," it has not as yet done what not a few leaders and churches among Protestants have done, it has not professedly set aside as a figment or a legend the heart of the Gospel, salvation through the blood of Christ, God's only-begotten Son. In so far it is still competent to save the souls of those who put their trust in Christ and are not led astray by the many grievous errors with which the Romish Church has unfortunately overlaid the Gospel.

The only object in entering upon this explanation is to make a distinction, as sharp as may be, between positively Christian and non-Christian forces among the religious denominations, as they are usually reported. Taken for granted now, that, in a total population of ninety million, we have from thirty to thirty-five million

church members who, professedly at least, stand for the positive truth that without Christ there is no salvation, and that the Gospel is "the power of God unto salvation to every one that believeth," what does the assumption lead us to conclude with reference to the work of home missions?

From the standpoint of numbers the permeation of our population with the leaven of the Gospel and the Christianization of the present unchurched masses would almost look like an easy proposition. From this viewpoint the task does not, at least, present a formidable aspect. Moreover, these Christian forces are widely distributed and are favorably situated for effectively influencing the non-Christian population. They are round about us, at our very doors, in our neighborhoods, under the very shadow of our churches. Among the incoming millions there are people of all faiths and of no faith, Roman Catholics and Protestants, Christians and agnostics. There is room for all the Christian churches to put forth helping hands in gathering their brethren and such as they can win from the world of infidelity and iniquity under their sheltering protection.

There is another advantage that is worthy of consideration. A good start has been made. The work of home missions, so far as it has been earnestly pushed in the churches, has been successful and has borne ample fruit. There are in connection with the Protestant churches of our land some thirty organized home missionary societies, that have, it is claimed,[1] expended $140,000,000 in carrying on the work. This gives some indication of the extent and distribution of the Christian forces, of what the churches have done in the past and

[1] Leavening the Nation, p. 331.

might do for the future. Nothing succeeds like success, even in church work. Each triumph is an incitement to attempt more victories.

b. Conditions of success. Under what conditions will the churches be able to face the new tasks before them with hope of success? There are three supreme and indispensable requirements that may be tersely comprehended under the terms: *The Gospel, faith, and tact.*

Possession of the one thing needful — the Gospel. There is abundant reason for the reiteration of this fundamental truth. It divides the Christian forces from the non-Christian and distinguishes the victorious armies of the cross from the vanquished exponents of some other cult. Home mission work will prosper in the hands of those churches that hold fast the Gospel of Jesus Christ in spite of the destructive forces and the "assured results" of the "new" theology. Home mission work and all the work of the churches, whatever its apparent, outward success, is bound to be a failure in spiritual power and results, if it gives up the Gospel of the grace of God, the Word of the cross, with its central doctrine of justification by faith in the Son of God who by His vicarious sacrifice upon the cross made atonement for the sins of the whole world.

Power in plying and applying that one thing. Where the Gospel of Christ is maintained and preached, children of God will be born into His kingdom. And these believers constitute the Church in its essence. It is of such that Christ speaks, when He says: "Ye are the light of the world;" "ye are the salt of the earth." And this is another indispensable need for the successful prosecution of home mission work. We need not only faith in Christ as our personal Savior, but also faith in the

Gospel as "the power of God unto salvation to *everyone* that believeth." The history of foreign missions gives us many examples of the power of the Gospel to save and uplift, enlighten and Christianize even the lowest and most degraded races. We may gather inspiration and hope from such records and testimonies. We despair too easily and give up too readily in some of our Christian efforts. Our churches need profounder faith in the Gospel, and larger hope for humanity, and greater patience and persistence in going after that which is lost.

Wisdom and courage in applying the one thing in the right way. Above all, and first of all, in order to be successful workers in the cause of home missions, we must have the Gospel. That is the message of salvation. That conveys the only Savior to men. Without this, no amount of human wisdom and ingenuity will avail. All man-made philosophies and schemes for the redemption and the regeneration of man have failed and, in the nature of the case, must fail. The Gospel is the only means to the end, as it is the only remedy for the healing of the radical ailment of mankind, the source of all human aches and ills — sin. But the Gospel in the hands of untactful, injudicious, timid men is not as efficient as it might be. Awkwardness, poor judgment, inconsiderate haste, impetuous zeal without knowledge, and the like, may repel at the outset those whom we aim to reach, and the Gospel does not get even a hearing. Wise and faithful workers must, therefore, study to spread and apply the Gospel in the most effective manner. Time, and place, and circumstances and conditions must be taken into deliberate consideration. Some of the business principles that are legitimate and effective in the affairs of the world, and that are calculated to meet

present day conditions, may be applied with advantage in church work. It does not weaken the cause, but strengthens it, to carry on the work in a systematic, thoroughly planned and capable way.

Among the leading factors of such systematic work and efficient way of plying the Gospel are personal effort, division of labor, and co-operation of forces. These we may consider briefly under the following paragraph, with reference to methods of work.

2. Home Missionary Means and Methods.

They are very similar to those employed in foreign mission work. In fact, we may profitably follow the same outline of general methods, merely making the application to the particular conditions prevailing on the home field.

a. Evangelism. This refers to the direct administration of the means of grace, the Word of God, Holy Baptism, and the Lord's Supper, for the establishment of congregations that shall be in possession of the same means, shall support and maintain the public ministry, and aid in carrying on the general work of the Church. This work includes a thorough canvass of the field, a large amount of individual effort, the work of visiting and pleading the cause of the Gospel in families and with individuals, appointing and conducting public services, organizing Sunday-schools and congregations, building chapels and churches, and marshalling all the local forces for the common cause.

In the prosecution of these varied tasks that all tend to the one end of planting the Church and extending the kingdom of God, not only the ministers and the officially appointed workers, but all the members have part. Care should of course be exercised that unwar-

ranted assumption of authority, interference with official acts, and the like, be avoided, and that all things be done decently and in order. But, on the other hand, there should be no shirking of Christian duty. This is the point at which the work is apt to suffer most. There is too much dependence on the fact that there is an organization and a group or body of men to carry on the work, and too little and feeble sense of individual responsibility. There must be organization for effective work. It cannot be done, if undertaken in a haphazard, disorderly way. But it is most deplorable and a source of untold weakness, especially in church work, when the individual practically loses his identity in the organization.

Personal effort depends upon a keen sense of personal responsibility. Every Christian is a witness for Christ and ought to be some kind of a worker. Gifts and talents and opportunities vary, and it is unwise to require all duties to be performed by all alike. If each one is alert to his opportunities and faithful in doing what lies near, he will soon find his proper place and grow in efficiency. There will be in the mission, and among the mission workers, division of labor that will make the individual efforts far more effective than they would otherwise be. One of the telling features of leadership is to discover the talents and energies of those to be engaged and then to distribute and place them wisely.

For most successful work there must be not only personal effort and division of labor, but also co-operation of forces. Unity of aim and unity of effort, is a fundamental principle of work in every sphere. It is exemplified in the large department stores and the financial and industrial concerns that exhibit such marvelous system and produce such large results. The secular, com-

mercial spirit, alas, is creeping into our churches in ways that are alarming. It is not the *spirit* of commercialism and materialism that is needed and wanted in our churches, but its *methodical* way applied in the sphere whose spiritual interests are supreme and ought to be supremely guarded.

b. Education. In the widest sense home mission work may be regarded as embracing not only primary and elementary education, but higher education as well. This is manifestly a sphere of great importance for the maintenance and the future stability of the work. It has to do with the religious instruction and training of the young, the conservation of intelligent and well-equipped forces in the Church, and the preparation of efficient workmen for every line of service.

Primary and secondary schools. Are the Christian churches of America doing their utmost in this sphere? It is generally conceded that the church that has the youth will hold the future. Keeping the children in the church and training them for the church is therefore a task of prime importance and far-reaching results. Are we doing it? Is the average church accomplishing the aim? The Sunday-school is a fine institution and is serving an excellent purpose. But is it giving the children of the church adequate religious instruction and Christian training? Can it in the nature of the case be expected to do so? Here is a topic that is still an unsolved problem in many church circles.

The Roman Catholic Church is solving the problem by enlarging and improving its parochial school system. It is caring for the religious and churchly interests of the young with a faithfulness and persistence and success that should set Protestants to thinking.

The Lutheran Church in America only follows in the footsteps of the Church of the Reformation when it bestows much care upon the Christian education of the young. Luther and Melanchthon are recognized leaders in pedagogy and in the advocacy and the establishment of schools of every grade, from the lowest to the highest, in which the Word of God shall hold sway as the only ground and atmosphere for the training of the whole man, which shall be dominated by the principle, that "the fear of the Lord is the beginning of wisdom." In accordance with this principle the Lutheran Church has been a zealous advocate of the maintenance of the Christian school. The execution of the principle and the realization of the aim involves the gravest difficulties in our land of highly developed, but thoroughly secular public schools. Whether our churches succeed in conducting their own Christian day schools or not, they aim to supplement all other religious education by giving their children systematic instruction in regular catechetical classes, thus aiming to root and ground them in the knowledge of God's Word and to bring them up as intelligent and God-fearing Christians and loyal members of the Church.

In portraying the work of certain mission schools in the Indian Territory, embracing among their pupils the white children of the community as well as the Indian children, Dr. S. L. Morris, Secretary of the General Assembly's Home Missions of the Presbyterian Church, in his excellent study of home missions, entitled, "At Our Own Door," writes as follows, page 54: "To reach even a percentage of these" (the children of school age, both white and Indian) "our 'mission schools' have increased to about a dozen. Recognizing that secular education without religious training is often a delusion

and a curse, we are not only teaching the secular branches of the common school system, but making the Shorter Catechism one of the text-books; and if the Shorter Catechism be the seed sown, 'what shall the harvest be?' " If this holds good in the Indian Territory, why not in Ohio and New York? If the principle applies to mission schools, why not to Christian schools generally? The inadequacy of a purely secular education is acknowledged by the best educators everywhere. What scheme of education has the best promise of furnishing the needful remedy? The Lutheran Church, with great unanimity and heartiness, while recognizing the practical difficulties involved, replies: The Christian school, maintained and controlled by the Church. Others are seeking solutions of the problem along other lines. But the problem remains and is still unsolved.

Schools of higher education. It is generally recognized that upon the Church devolves the important duty of training its pastors and teachers and other workers. Academies, colleges, and seminaries are founded and maintained for this purpose. As institutions of the churches that they serve they demand the loyal support of all the congregations and members. This is a large subject, but for our present purpose it is not necessary to enter further upon it here.

c. Literary work. The power of the press is a recognized factor in the march of civilization and in all the work of the Church. The home missionary enterprise must aim to utilize it to the largest possible extent. The churches that are wide-awake and progressive will aim at the publication and dissemination of such literature as, in character and form, is best adapted to the practical needs of different fields and spheres of work. Not only should the needful books, church and school

books and others, and periodicals and papers be provided, but much literature in smaller and briefer form may be used to good advantage, as leaflets and booklets, announcement slips, invitation cards, and the like.[1]

d. Charities. The home missionary church must have "a heart for every plea." Workers who would follow the example of Christ and make full proof of their ministry and stewardship must cultivate active sympathy with every form of sorrow and woe. Where this spirit prevails there will be readiness to help where help is needed. In this sphere, as also in some of the other spheres mentioned above, what we call "inner missions" join hands with home missions, and the two departments overlap and to a large extent coincide. This is taken up for consideration in the next section.

[1] See Methods of Church Work, by Rev. Sylvanus Stall.

II. Inner Mission Work.

CHAPTER XXII.

DISTINCTIVE CHARACTER OF THE WORK.

1. Works of Mercy Joined with Ministrations of the Gospel.

The term "inner mission work," or "inner missions," sometimes used also in the singular after the manner of the German term, "the inner mission," is new to many warm friends of missions in this country. The work itself, so far as its main features are concerned, is not new; but it is not generally known under this term. The latter is a German copy, and it is at least a debatable question, whether it is equally pertinent to conditions and relations in and among the Christian churches in America. Even in Germany the significance and pertinence of the term has at times been called in question, and other names have been suggested, but not generally adopted. The adoption of the term, "die Innere Mission," was suggested by the nature of the work proposed, namely, the reformation and moral and spiritual renewal of the national church itself, "die Volkskirche,"[1] which had lapsed into an alarming condition of degeneracy. The idea was to arouse the believers, the living members of the state churches to a sense of the dire extremity of the nominal Christendom about them, which had become

[1] Compare "Was jedermann heute von der Inneren Mission wissen muss," (p. 11), by Dr. P. Wurster and Pastor M. Hennig. Also, The Inner Mission, by Dr. J. F. Ohl, pp. 13 and 67.

a virtual heathendom in consequence of the fearful ravages of the revolutionary wars and allied causes, and of the urgent need of doing something to save the perishing and revive the dead members of the parishes and communities. In view of such conditions the term "inner mission" is significant and pertinent. But in our country of independent, or as our German brethren say, "free churches," where the churches are quite distinct and separate from the state, relations are very different, even if the conditions of bodily, moral, and spiritual needs are substantially the same. Here, while the inner mission principle finds application also to many lapsed Christians and needy members of Christian churches, it is in the main, so far as the term "mission" is applicable, a battling of the churches with the world outside, with the unfortunate and suffering, and, in large part, ungodly masses that have no sort of connection, organic or otherwise, with the Christian Church.

So much by way of introduction. We are not, however, much concerned about the name. We must hasten on to get a glimpse of the work itself, its underlying principles, and the leading lines and methods of inner mission work.

a. How distinguished from home mission work. In the early part of this treatise we gave the following brief definition of the work: Inner mission work is mission work that is carried on in our own country (in contradistinction to foreign mission work), and consists in combining, by systematic endeavor, works of mercy (various Christian philanthropies) with evangelistic effort in behalf of the salvation of the physically and spiritually needy classes of our population. In order to make any proper distinction between home and inner missions, a distinction that will not be more confusing

than enlightening, emphasis must, according to our opinion, be laid upon the feature of "combining, *by systematic endeavor,* works of mercy" with the ministrations of the Gospel. It is an erroneous and misleading distinction that is made in Bulletin No. 1 of the Lutheran Inner Mission Society of Philadelphia, organized in 1902, in these words: "The latter" (home mission work) "is directed to the gathering and spiritual care of the scattered members of the household of faith; the inner mission seeks to reach the imperiled, the indifferent, the ignorant, and the fallen;" whereas with the succeeding sentence we are in accord: "It is still further differentiated from home missions by the fact that in this labor of love it combines a large benevolent activity with the communication of the Word." Home mission work actually and necessarily includes much more than is mentioned in the first declaration. It is not limited to the scattered members of the churches, but reaches out and goes after the unchurched masses outside, so ministering in every way possible to "the imperiled, the indifferent, the ignorant, and the fallen."

The point of distinction, as it seems to us, lies in the fact, first, that in the work of home missions, at least as it is carried on in the Lutheran Church, the charity work is more incidental, while in the inner mission work it is more prominent, a leading feature, one of the main and engrossing methods, carried on by systematic endeavor and in organized forms; and, secondly, that home missions have for their immediate and ultimate aim the establishment of self-supporting churches, while the inner mission endeavor is only a handmaiden and helper to the home missionary enterprise in compassing this aim and end of the Church.

From all this, and in the light of the history of the

work, it is clear that it is not easy to draw the line of distinction with anything like absolute accuracy, and it is hardly a matter of wonder that the distinction is not consistently maintained or that it is sometimes made in a way that is rather confusing and misleading. The fact is, the activities in the two spheres overlap and are intertwined; there are many points of contact and co-operation between home mission and inner mission work.

b. Identified, in part, with home mission work. Inner mission work falls short of its true aim, in fact it ceases to be Christian mission work at all, when it fails to preach the Gospel and to saturate all its charitable activities with the leaven of the Gospel. But this very ministry is the distinctive office of the Church and is the chief reliance in home mission work. What wonder, then, that very much of that which goes by the name of inner mission work is done also by home missions, and vice versa? It is not strange, therefore, to find that, in nearly all the Protestant denominations outside of the Lutheran Church, inner mission activity on a very large and extensive scale is included in their home missionary department. It was most natural, with them, so to classify it. And there are some cogent reasons for embracing the two lines of Christian work in the one department of home missions.

And yet the two lines of work may profitably be kept apart and managed as separate departments. Especially is this so in the case of the Lutheran Church whose home missionary enterprise in this country is so unique, urgent, and extensive, and whose inner mission work is just beginning to develop in organized form and on a far larger scale than it has heretofore been attempted.

2. Occasion for Inner Mission Work.

The question as to the conditions that have given occasion for this line of mission work lead us to take a very brief, bird's-eye view of its historical development and of present day conditions about us.

a. A summary view of the history of the work.[1] An important thing to note is that inner mission work is not a new idea. At times it is magnified as though it were a discovery of modern times. It is as old as the Church. It is embedded in the life of the Church and has been realized, in varying forms and measure, in every era of the Church's history. It was not wanting even in the Old Testament dispensation. And in the fulness of time Christ set the example of its ampler development. The Apostolic Church is a model for all time in this line of endeavor. The spirit of Christian brotherhood and helpfulness reigned supreme. If one member suffered, all the members suffered with him and hastened to his relief. Nor were the ministries of mercy confined to the membership of the Church. They were freely bestowed also upon unbelievers and strangers. There was little organization, no complicated machinery, no charitable institutions outside of the churches, but marked spirituality, living faith, ardent love. As occasion demanded some orderly arrangement and distribution of labor, helpers were appointed, deacons, and later deaconesses, too, to look after the temporal needs, while the apostles and evangelists devoted themselves unintermittently to the ministry of the Word.

During the post-apostolic period, in the times of general persecutions, the martyr churches had abundant

[1] For the literature of the subject look up this department in the Bibliography, given in the Appendix.

occasion for the performance of works of mercy in conjunction with the preaching of the Gospel by word and deed, and loyally did they measure up to their responsibilities. In the time succeeding the reign of Constantine, when the Church was taken under the sheltering arm of the state and became the heir of all the evils as well as the benefits resulting from the coalition, the work of charity was developed in organized form, and charitable institutions were founded by some of the leading bishops and church fathers. Soon the monasteries and monastic life came into existence and developed both in the Orient and in the Occident. During a large part of the middle ages the monasteries and churches were the centers of alms-giving and charity work on a grand and ample scale, so free and ample, in fact, that indiscriminate and unwise almsgiving encouraged and fostered wide-spread beggary. Meanwhile, the institutional form of the work was developing and issuing in the erection of many hospitals and asylums for the care of the sick and needy of all classes.

In the time of the Reformation the evangelical churches, bereft of the rich and ample charities of the papal establishment, put forth heroic efforts, hand in hand with the promulgation of the pure Gospel and the spread of the open Bible, to provide for the care of the poor and needy by supporting them from the common treasury. The Reformed churches in France, Holland, and Germany organized and maintained an efficient diaconate, including men and women, for the systematic prosecution of the work of mercy.

During the age of Pietism, soon to be followed by the period of rationalism and blighting infidelity, and this in turn followed by a revival of evangelical faith at the close of the eighteenth century, led by men like

Spener, Francke, and Zinzendorf in Germany, and by the Wesleys and others in England, the work of organized charity combined with the preaching of the Gospel continued to spread. The work of inner missions as inaugurated in Germany about the middle of the nineteenth century received its earliest impulses from similar movements in England, that had been started earlier and flourished more freely. This is true of the missionary societies, the Bible and tract societies, the Sunday-schools, prison reform, and city missions. In all these lines English examples furnished the model and formed the incentive for similar work in Germany. Under the leadership of such men as Wichern, Fliedner, Loehe, Bodelschwingh, Stoecker, Uhlhorn, and Schaefer, the inner mission work was developed in forms and along lines adapted to meet the surrounding conditions.

In conjunction with Pastor Fliedner, the founder of the Deaconess Motherhouse and other charitable institutions at Kaiserswerth, Dr. W. A. Passavant,[1] the Lutheran pioneer of organized inner missions in America, put forth earnest efforts to plant the deaconess work on American soil and became the father and founder of various institutions of charity. Our churches, however, were not ready to follow in the footsteps of his gigantic stride, and the work did not develop among them as otherwise it might have done.

b. Conditions today, and in our country. Substantially the same conditions that called for inner missionary effort in every age exist among us today. There are physically and spiritually needy people, in large numbers, both within and without the churches. Our modern

[1] Cf. Life and Letters of W. A. Passavant, D. D., by Dr. G. H. Gerberding.

complex and highly organized and superheated civilization has not lessened, but rather increased and aggravated, the woes of humanity. The immigration of the millions of foreigners, Christians and non-Christians, moral and immoral, virtuous and vicious, literate and illiterate, into our land, and the tendency of our entire mixed population to congregate in the larger cities and to swell these into congested centers of gigantic proportions, — these movements, combined with the greed for gain, the grinding hum of industry, the pitiless process of competition, the tendency to look down to the earth and forget heaven, the prevailing neglect of the religious training of the young, disintegration of the home and wreckage of family life, and other indications of earthly-mindedness, have rolled upon our body politic and upon our churches the gravest sort of problems, economic, civic and social, as well as moral and religious.

What we need to do is to study present conditions in the churches and outside, and apply the principles and methods of inner missions accordingly. We can learn much from the highly organized system in vogue in Germany, and our leaders should make a careful study of the history and development of the movement there. But it would be folly for us merely to copy or duplicate the arrangements and the institutions that have grown up in the fatherland. On the contrary, we must sift out fundamental principles, pertinent facts and suggestive methods, and then adapt these to our own local conditions and needs.

3. Justification of Mission Work in This Form.

To some it may appear as though the many activities in temporal things which occupy so large a place in inner mission work were wholly outside the province of the

Church. They would let the state provide hospitals, and asylums, and other places of relief and refuge for the care of the poor and needy. But the Church has not been willing to shift the whole responsibility and burden of caring for the world's bodily needs upon the state. Her prime and fundamental mission is to apply and confer upon men, by the administration of the means of grace, all the blessings of Christ's redemption. But seeing that the Church is in the world, and that sin entails sickness and suffering and woe of body as well as of soul, it falls to the office of the Church, also, to bring relief to the suffering bodies of men as well as to their souls, to provide for widows, and the fatherless, and the stranger, as opportunity is afforded and the need may require.

If a justification of such activities on the part of the Church is required, we would point out four main factors as constituting the Scriptural ground of inner mission work.

a. The inherent nature and spirit of the Gospel. It is a message of love and life, of deliverance and salvation, of liberty and service. Once implanted in the heart, it is transmuted into life and action. It impels the believer to bear witness unto Christ as the only Savior from sin and death and to perform deeds of kindness and mercy in His name. This is the most potent, pervading, and enduring motive to mission work in all its forms and in every possible and proper form. It moves the Christian to bring the help that is needed in the form in which it is required when the cry of the needy falls upon his ear. What is immediately needed may be bread for the hungry, or clothing for the naked, or shelter for the homeless. The giving of these temporal necessities is a work of mercy, prompted by the

same love that prompts the believer to tell the sinner of the Savior.

b. The explicit teaching and the example of Christ. It is a belittling of Christ and a denial of His redemption to laud Him merely as a social reformer, as is done so frequently nowadays. The social service of Jesus is greatly misunderstood and misinterpreted by many. He came to work out redemption for mankind and to establish the kingdom of God among men. The new social spirit begotten by the Gospel is the spirit of Christian love, born of living faith in Him who gave His life a ransom for all mankind.

This new social spirit, this spirit of true, Christian brotherhood, of love toward man as man, even toward enemies, Christ begets and fosters by His teaching, by His sacrificial redemption, and by His example. His was a new doctrine in a selfish, loveless world. He taught the infinite value of a single soul, of every soul, without distinction of class, standing, or condition. He taught man's essential equality before God, and showed that all are called to citizenship in His kingdom on equal terms. He came into this world to *serve,* and to give His life a ransom for many. In *serving* He gave us an example, that we should follow His steps. His miracles of mercy, His works of love and compassion in behalf of the sick and afflicted, were credentials of His divine mission and authority. But they were likewise expressions of divine love, the love that is to be begotten in us and that we are to exercise as His followers.

c. The missionary command of Christ. This is only the concrete expression, in form of a mandate, of the blessing and activity implied in the Gospel and accomplished by Christ's vicarious offering for sin and for the world's redemption. The Lord charges His followers,

who as believers have come into possession of the blessings of redemption, to preach the Gospel to every creature and make disciples of all the nations. And as they earnestly endeavor to carry out the commission, at home and in regions beyond, they soon find out, not only in the crowded centers of our own country, but in foreign fields among the heathen as well, that there are many needs and evils besides the spiritual death and woe which sin has brought into the world that cry out for relief, and that it is utterly impossible to apply the direct remedy of the Gospel in many cases until the physical needs, the aches and ailments of the body, have been in some measure relieved. The history of rescue missions and slum work is full of illustrations of this practical truth. And so we find that in all Christian mission work everywhere, more especially in the department of inner mission work, a large amount of ministering in temporal things is combined with the direct service of the Gospel. While the former is not neglected, the latter is always kept in view as the chief thing, because what stranded and fallen men need is not only amelioration of bodily ills and reformation of life, but also and supremely regeneration of heart and spiritual life, without which an outwardly reformed life is only a temporal good and may be a refined form of hypocrisy and self-righteousness.

d. Apostolic injunction and example. Consider, for instance, the words of St. Paul in the sixth chapter of his epistle to the Galatians: "Bear ye one another's burdens, and so fulfill the law of Christ. * * * Let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." The history of the early

Church is a luminous exemplification of these principles of Christian brotherhood, good will, and service to mankind. The diaconate, both male and female, was an office that grew out of the needs of the growing Church and provided for the ministry of mercy, service among those in need of temporal relief, under the direction and control of the Church. The community of goods in the church at Jerusalem was only a local incident, but it is a beautiful illustration of Christian love and fellowship which includes the sharing of temporal goods as occasion may require. And besides providing for the needy members of the household of faith, the early Christians unstintingly bestowed kindnesses upon strangers and ministered even unto their heathen persecutors, when the latter were in need of help.

4. The Aim as Distinguished from the Methods. In conclusion, to avoid any possible misunderstanding as to the nature, the scope, and the legitimacy of the work, let the true aim of all Christian mission work be duly emphasized and kept in view.

a. The aim is salvation from sin and death. As a work of the Church, and not merely a form of Christian philanthropy, this is the aim that must be kept supreme in all forms of inner mission work. The Gospel of Christ is the great remedy that must be applied wherever it can get a hearing. In many cases of need and distress it gets a hearing and a cordial welcome through some ministration to bodily ailments. This, then, becomes a means to the higher end of reaching the soul. The physical is subordinate to the spiritual; the temporal, to the eternal. The works of mercy are not in themselves ends, but means. Even though they be regarded as aims in a subordinate sense and within the limited sphere of a particular charity, the workers must

be conscious of their setting in the whole enterprise and of their relation to the ultimate end of the Gospel and of the Church. That is to save souls, to win disciples for Christ and to incorporate them, wherever possible, in the Church. The displacement of this aim, the elevation of methods and secondary objects into the place of an independent aim, leads to perversion here, just as it does in foreign missionary work.

b. The methods may interfere with the work. The relatively large place of charities in inner mission work does not change the matter, nor justify a modification of principle in the case. If the charities are maintained for their own sake, independently of the Gospel, and without the direct and constant presence and power of the Gospel, they deteriorate into philanthropies and humanities, they change their character and the class to which they belong, they cease to be a part of the specific work of the Church, they no longer belong to the sphere of Christian missions and are no longer a part of the great and ramified missionary enterprise which the Lord of the harvest has given His Church to do.

Such considerations will impel the leaders of the movement to shape their methods of work not only according to the needs that appeal for help, but also with a view to the immediate and the ultimate aim. Any forms of activity that leave practically no room for more or less direct influence of the Gospel are to be discarded as not coming within the scope of the Church's inner mission activity. And when certain lines of work are undertaken, provision will be made from the outset for the work and influence of the Gospel, to be carried on wisely and prudently, with due regard for time and conditions, but faithfully and persistently, as good stewards of the manifold grace of God.

CHAPTER XXIII.

PRINCIPAL METHODS OF THE WORK.

1. Congregational.

The division of methods, attempted here, is not the one that is commonly made and accepted in the standard German works on inner missions. From their point of view the entire work is institutional, and work in the congregation is enrolled as one of the forms of the institutional activity. And for them that idea and order is quite natural. It is in accord with the historical development of the enterprise in its modern form in Germany as well as with the conditions still largely prevailing in the fatherland. But is it in harmony with the situation in America where we are fortunately free from the entanglements and limitations in which the state churches of Europe are involved, and where we have neither occasion nor call to inaugurate and carry on the work through independent organizations separate and apart from the churches? We are of the decided opinion that it is not. Moreover, from the Scriptural point of view, as we had occasion to show in another connection, all such work which devolves upon the Church and belongs to the sphere of churchly activity should, under normal conditions, be under the control and supervision of the churches in whose name it is carried on. For these reasons the development of the inner mission enterprise, so far as it has progressed among us, is for the most part different from that which it has taken in Europe. This is a great advantage for us, and the advantage should be consistently followed up.

a. This form of inner mission activity is of prime importance. It is so from every point of view, whether we regard it in the light of Scripture, or of the example of the apostolic and early Christian Church, or of the natural order of development. In this sphere, as in all other mission work, the Gospel of Christ must be the chief reliance for the accomplishment of the end of Christian missions. And the Church is the divinely planted and appointed institution for the propagation of the Gospel and the administration of the means of grace in general. The Church is, therefore, the proper body to train and send out and support missionaries and, consequently, also to have the general oversight of the work. This is the Scriptural idea, and it is beautifully exemplified in the early Church.

Our congregations would do well to make a more earnest study of the spirit and work of the apostolic churches. It was springtide in the Church, the season of new life and freshness, of vigor and beauty, of health and hope. It is like a cooling breeze from the mountains to read the plain record of this purling life in the Acts of the Apostles. There we find such phrases and statements as these: With one accord; they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers; they lifted up their voice to God with one accord; all that believed were together and had all things common; they were of one heart and of one soul; they attended to the work with gladness and singleness of heart. And so we are prepared to read, further, that, praising God, they had "favor with all the people," and "great grace was upon them all." Is there not in all this a lesson for our time? Ought it not at least to act as a check upon our distracted strenuosity and as a spiritual tonic for our disjointed

congregational life? It is *the spirit,* the spirit of life and love, that we must try to copy and cultivate, not the particular forms of expression and application. The latter vary and must be adapted to the varying conditions of the times.

What would naturally result if the spirit of apostolic Christianity could be made to prevail in our churches and to permeate all our church activity? First of all, more voluntary personal service and helpfulness. That is the very thing that is so largely lacking, sadly lacking, in our modern church life. If any need appears, and some special distress calls for relief, the first thought is the formation of a society to combat the evil. We are inclined to substitute machinery for spirituality. Many are ready to give large sums of money, but very few are willing to bestow personal service. Giving money is far better than doing nothing, and in many cases it is all that is called for. It is one of the ways in which the individual can make his help effective. Very much work we must do by proxy. But it is a distinct loss and an evidence of declining vigor in our churches that there is comparatively so little direct, personal, spontaneous work and so much inclination to drift into the institutional and official form of activity.

Such practical and pertinent suggestions as the following deserve more than a passing thought. "Be a missionary. Do not stop with being a member of a missionary society and a contributor to its funds. . . . Do some personal missionary work. . . . To be a missionary is the surest way to do your part to awaken your church to its duty and to quicken its spiritual life." Very much of this work, particularly that in local parishes, falls to the lot of Christian women, as the only persons who can render the needful services. "It will

be a blessed day for America when a multitude of good women come to realize with impelling force that the missionary meeting that needs most to be held is that of a devoted Christian woman of refinement and culture with her needy and homesick and isolated sister from a far-away land, who lacks nothing so much as a bit of womanly sympathy and cheer."[1]

b. How the work may be begun. In many congregations it doesn't need to be begun, but simply fostered and developed. Not a few churches in nearly all the Christian denominations are carrying on extensive operations in the sphere of inner mission work. There are interested and industrious bands of workers in many congregations. Still there is large room for improvement and advance, for a more general and more efficient prosecution of the work.

There is need of arousing in our churches a more general consciousness of the crying ills and the opportunities for effective work in relieving them in all communities as well as in the country at large. We need to be aroused out of our churchly ease and comforts and complacency and made to cultivate a keener sense of individual responsibility in church work. In a suggestive paragraph on "the futility of mere church-going," the *Sunday School Times* made this true remark: "The test of the efficiency of the church is shown by how much of the Gospel gets beyond the church walls into the lives of the unsaved world just outside." And a leaflet, entitled, "Who Cares?" published by the National Bible Institute, New York, after calling attention to the fact that in New York City alone fully one and a half millions of people are unaffiliated with any church whatever,

[1] Grose's The Incoming Millions, pp. 112 and 124 ff.

and that it is the duty of the churches to take the Gospel to them, remarks: "It is our deliberate opinion that the vast majority of those who are in the Christian churches in America today are so occupied with the things of self, so destitute of the essential Christian quality of aggressiveness, so blind to the awful havoc sin is working in the lives of our fellowmen, that it may rightly be said of us, 'You do not care.' Unless we repent, these sins of neglect and lukewarmness and indifference will rise up in the judgment against us."

The first thing to be done, after a live interest has been aroused, is to look around in the parish and immediate community, in one's own neighborhood, with an eye open to see the opportunities near at hand. Here is a field of service for the women's societies of our churches, especially, and it is a sphere that has remained largely unworked. There are in many congregations women's aid societies, and women's missionary societies, that put forth laudable endeavors in behalf of the general work of the church, but fail utterly in the ministry of mercy among the sick and needy, the indifferent and neglected, in their own neighborhoods. As soon as such work that calls so loudly for workers is earnestly begun, it will open the way for the appointment of trained lay helpers in many places. The busy women of our congregations might, upon studying the situation and arranging their forces, do much more work than they have as yet undertaken in the way of systematic work in behalf of the needy classes round about them. And in smaller congregations and rural communities that might be sufficient for all practical purposes. But in the larger fields there would soon be a call for special workers and trained helpers. This would open the way for the appointment, first of all, of deaconesses and kindergarten teachers,

whose duties as Christian teachers, visitors, nurses, and the like, would vary according to the needs and opportunities of the local fields. From such a beginning the work would, in some parishes, develop to still larger proportions along various lines of inner mission activity. In congregational activity maintained in this spirit care would have to be taken to encourage and engage the lay forces of the congregation as indispensable aids to the official workers so as to preserve and foster the spirit of spontaneous and personal helpfulness.

c. Large city churches. The largeness of the opportunities of the larger churches in the teeming centers of our population deserves some particular consideration. Not all the larger Protestant denominations of America have shown the wisdom and farsightedness of the Roman Catholic Church in occupying the great strategic centers. Some of them in fact, notably the Lutheran Church, have been exceedingly slow and remiss in grasping the situation and placing their forces and fortresses in positions most favorable for effective service. The trend of events is too plain to be misunderstood. The church of the future is the church that faithfully cares for the religious training of its children and establishes itself strongly in the large cities of the land. In both directions the Roman Catholic Church is setting an example that Protestants may study with considerable profit.

And what of the churches in the large cities? Of what consequence are they as missionary centers among the masses and the classes that surge about them? That is the great question for the city churches to consider, and to do so with a vigor and earnestness that is in some degree commensurate with the seriousness and urgency of the problem proposed. But not upon these heavily burdened city churches alone does the solution of the

problem devolve. It is a matter that vitally concerns the entire Church and the whole country. And so the city churches should receive adequate support from the other affiliated churches of the body to which they belong.

It behooves the churches in the growing cities to exercise prudence and foresight in "swarming," sending out new colonies, and occupying the most promising positions for future growth. This is done by the planting of Sunday-schools and missions in different parts of the city. The success of this work depends largely upon the faithfulness and loyalty of those who are responsible for its maintenance. Unless it receives the attention that it demands, unless, for example, the older church members are willing to identify themselves and their churchly interests with the work of the mission that has been started in their locality, and unless the mother church is willing to make large sacrifices for the welfare of these new households of faith, they are likely to drag on an uncertain existence for a long time and be the source of much discouragement and worry. It may be instructive, in this connection, to note the opinion and testimony of one of the larger church papers, favorably situated for the gathering of reliable information on the subject.

"Our city missions," said a writer in *The Christian Advocate* of New York, "are mostly a disgrace to us. And the people whom we are attempting to reach know it. Their minds are often quite as keen as ours. The trouble with our churches is that they are not willing to spend sufficient money and to show a real interest in these city mission efforts. A rich city church, with a home of its own costing thousands of dollars, carpeted, cushioned, adorned with rich pews, pipe-organ, and stained win-

dows, will have as a 'mission' a wretched, unpainted hut on a side street, alongside negro cabins, with battered chairs, worn-out hymnals, no facilities for Sunday-school work or the physical comfort of the children, and expect the 'poor' to crowd into it. The kind of poor we have in our cities of moderate size will do nothing of the kind. Nor can they be blamed. Neither will they go to service in the rich church itself—at least not till their wages have increased so that they can dress as they see others dress."

Now, the organizing of Sunday-schools and the planting of churches is the work of home missions, according to the distinction we have made. But this is the direct basis for the prosecution of inner mission activity as well. It brings the larger and stronger churches into touch with the classes who need to be reached and helped through the various ministries that may be set in operation for the carrying on of the redemptive and benevolent work of the Church.

The "institutional church" is one of the modern attempts to solve the problem of city evangelization. We cannot here enter upon a discussion of its merits and faults, its strength and its weakness. But whatever we may think of it, there is no doubt that it can teach us some needed lessons with reference to the adaptation of the Church's ministrations to present day conditions and along lines that may properly and profitably be undertaken in the development of inner mission work in the large cities.

d. City missions and inner mission societies. The term "city missions" is commonly used among us in two senses, now in the home missionary sense of gathering and building up congregations, and again in the sense which it has in the sphere of inner mission activity, that

of constituting the center of extensive and varied operations that bear an evangelistic, diaconal, and reformatory character. This work is extensively carried on in all the large cities of Europe and America. The Berlin city mission, for example, at its thirty-first anniversary, reported in its employ seven inspectors, fifty city missionaries, and eleven women assistants.

"In spite of the fact," writes Dr. S. L. Morris,[1] "that all denominations are building up great churches in the city, thoroughly alive seemingly to the wants of humanity and the interests of the kingdom of Christ, it yet remains an awful fact which we cannot ignore, that the great masses have drifted away and are dying without Christ, under the very shadow of the Church. Is it not equally true—perhaps the explanation of it all—that the Church has drifted away from the masses? . . . . The rich, benevolent people of our city churches see the needs of the slums and are willing to give of their abundance for the needy whom, alas, their money can seldom reach. Multitudes will give *money*. They need to give something *more valuable than this*."

We mention city missions and inner mission societies under the head of congregational operations, because we hold that these, in particular, of all the forms of organized inner missions should stand in direct relation and constant communication with the churches.

So far as the work has developed in the Lutheran Church on American soil this principle has been substantially observed. There are in connection with different synods five organized mission societies,[2] with head-

[1] At Our Own Door, p. 78 ff.

[2] City missions are in operation in Philadelphia, New York, Chicago, St. Louis, Milwaukee, St. Paul and Minneapolis, Brooklyn, Buffalo, and Toledo, Ohio.

quarters in Philadelphia, New York, Pittsburg, Chicago and Minneapolis, together with the Inner Mission League of Columbus, Ohio. One illustration may suffice to show the manner of work observed in city missions under the direction of these societies. The character of the work done at Philadelphia is announced on a card which is freely distributed throughout the city: "The Lutheran City Mission furnishes missionaries for religious services in the charitable, reformatory and penal institutions of the city, or for private spiritual ministrations among those who are without pastoral care, especially when such persons are, or have been, identified with the Lutheran Church. Other helpful services rendered as far as possible." At the present time services are being held, or visits made, from time to time, in thirty-five different institutions. The superintendent and his assistants visit the sick in hospitals, the aged and infirm in homes, and prisoners in their cells. They minister in a variety of ways to the poor and neglected, the indifferent and the fallen. They aid convalescents, the aged and dependent, and orphaned children by securing for them temporary or permanent homes.

One of the aims of the general or synodical societies is to encourage the organization of congregational societies for systematic neighborhood visitation, for work among children and the young in general, by conducting day nurseries, kindergartens, reading rooms for boys and young men, sewing schools for girls, and the like, for the relief of the indigent sick and the worthy poor, and for whatever other ministrations of love may be practicable. Among the objects of these societies is that of stimulating missionary activity and encouraging works of mercy in their own congregations.

e. Some further practical suggestions. Under the

leadership of the pastor, with the cordial co-operation of the members—men, women, young people, and children—much might be done, far more than the ordinary parish is now doing, by way of relief, help, rescue, prevention of disease and crime, physical, moral, and spiritual improvement of the community. The church and the parish house—and fortunate is the congregation that is able to have one—should be a center of spiritual and benevolent activity. With all classes of members not only invited out from time to time for entertainment and pastime, but marshalled for real service, for organized effort, intelligently directed and reported, persistently maintained and followed up, any one who knows something about the prevailing conditions in different communities can estimate what an amount of work might be accomplished in time, real work, telling work, truly Christian and proper church work. At the beginning, on a small scale, volunteer workers might suffice, as they did for a time in the early Church. But soon, in larger parishes and in some communities, volunteer service would prove to be inadequate, and trained workers would be needed. In this way the institutional phase of inner mission work grows naturally out of the parish work. The latter should include attention to inmates in public, charitable and penal institutions, where there is no regularly appointed city missionary to attend to this work.

In this connection we would call the attention of pastors and mission workers to two excellent and suggestive chapters in Dr. Ohl's "The Inner Mission", on city missions, and the relief of parish needs. We quote a few characteristic statements.

"In the American city, with its large number of churches, *every established congregation* should be a center of missionary activity, but especially those whose churches are located in the

midst of a congested and unchurched population. If the church of today does not have the hold upon such masses that she should have, we cannot close our eyes to the fact that something has been and still is lacking on *her* part. The chasm that in many places separates her from the masses is at least to some extent due to the failure of congregations *to take note of the rapidly changing conditions of modern life, and to adapt their methods to these changed conditions.* The result is that much of the work that churches ought to do is done by purely humanitarian associations, or left to the Salvation Army and kindred organizations. — A city congregation should not think of leaving a neighborhood in which its presence and work as an uplifting and saving power are most needed. * * * It must make a systematic effort, through an increased and willing working force, to reach out into the masses surrounding its place of worship, that it may discover their spiritual and temporal needs, and furnish the relief. Why should not a church in the midst of a teeming unchurched population be a hive of activity all the while, week-days as well as Sundays, making use of every legitimate gospel means to win old and young for better life? Why should it not have, besides its pastor or pastors, an entire staff of trained deacons, deaconesses, and teachers, and a whole host of volunteer helpers to come into personal touch with and to do individual work among those who are right about it, and who most need such effort? Why serve a class instead of the mass? * * * In the disposition to serve a class rather than the mass is probably found one of the most potent reasons why many congregations desert a neighborhood when the population begins to change, and the well-to-do members move into newer and better localities. Unfortunately this is true only of Protestants. Roman Catholics never abandon a field, and often immediately occupy those left by Protestants. * * * The question becomes an intensely *individual and personal* one. * * * And to inspire this larger measure of duty *pastors themselves* must be vitally interested."

We would call attention also to another chapter on this practical phase of the subject, in "Social Ministry" (edited by Harry F. Ward). Rev. Worth M. Tippy, Pastor of Epworth Memorial Church, Cleveland, Ohio,

tells from his standpoint how a congregation may be organized for "social ministry." His article is suggestive and helpful because it has grown out of personal experience and practice. We stop to quote some of its pertinent features.

He properly assigns to the pastor the central place in the work. "A pastor who desires to socialize his church should begin by giving himself to the poor, to the aged who are in straitened circumstances, to neglected children, to the families of drunkards, to widows and deserted women who are struggling to hold their children together, to the unemployed, to helping young people desiring an education, and to the victims of accidents and sickness." * * * The Social Service Committee "shall provide all possible relief in cases of distress or need in the church and parish, involving employment, destitution, sickness, or infirmities of age, making such expenditures therefor as shall be authorized from time to time by the Official Board." * * * The work is largely "directed by the church deaconess, under the general supervision of the pastor. She is surrounded by a staff of friendly visitors and representatives" of the Sunday-school, the women's societies, young people's societies, and men's club. * * * "After extended experiment the church has settled upon certain well defined principles. It cares for the need of its own members and the families connected with the Sunday-school, with occasional help on outside cases in the parish. It refuses kindly but firmly to give assistance to unknown people who apply at the office or to the pastor. Such persons are almost invariably professionals and are referred to the Associated Charities, with the explanation that this organization was created for such work as a part of its duties, and that the church cannot undertake it. People from other parts of the city are referred to the same organization, or to a church in their own parish." * * * "Many suburban churches, and churches in fine resident sections of cities, have no cases requiring relief in their membership and yet they are able to do largely. Such churches should rally to the support of institutions which are at work in industrial neighborhoods. It should be considered a reproach to a church to have no systematic charities."

"Careful records are kept of all cases and families. * * * Every effort is made to secure employment for those out of work. The church has found that in times of unemployment there are large resources in the homes of a church. * * * In times of unemployment people should be encouraged to give work to the unemployed which under ordinary circumstances they would do themselves. * * * The church finances its charities by an annual Thanksgiving offering which is worked up in advance." This is supplemented by communion offerings, Christmas gifts of the Sunday-school, and occasional private contributions. Among the principles that ought to guide the development of a church as a social center "the first is that every church should determine, as the first obligation, to minister to the people of its own parish. * * * The second principle is that the character of the work which is to be undertaken should be determined by a study of the needs of the parish and of the membership of the church. * * * Even in industrial neighborhoods, what the church should do will be influenced by what the schools, the city, the private organizations have undertaken for the same community." * * * Whether a church shall have night schools, reading and game rooms, a kindergarten, nursery, dispensary, etc., "will depend partly upon its ability to finance and manage such features, but primarily upon whether the community really needs them." Note, in conclusion, the following incisive and suggestive paragraph:

"Protestant churches in America are neglecting industrial neighborhoods. They tend to seek self-support, and turn naturally to residence suburbs, or to sections of cities where better paid workingmen have their homes. There is urgent need of a new policy, in which strong churches and city missionary unions shall systematically plant highly socialized churches, with properly trained and sympathetic pastors, in crowded sections of cities, or provide better facilities for churches already existing. This is the most effective way for the churches to keep near to the masses of the people."

2. Institutional.

The development of works of mercy in our congregations leads naturally and inevitably to the establishment

of institutions of various kinds. Forms of work are developed which transcend, in character and size, individual and congregational ability, and which can be carried on efficiently only by means of suitable institutions.

We do not undertake here to present anything like a complete list of the charitable institutions that may be or that have already been established to this end. In this department we must refer the reader to the literature on the subject, typical and helpful examples of which are given in the Bibliography at the end of the book.

By way of a summary, and to give some idea of the ground to be covered, we will merely mention *three groups of institutions* that are of chief importance in the prosecution of the work of inner missions.

a. Training schools for workers. These are called for by the very nature of the work. And a great many have been established and are maintained by different churches in various cities. They prepare workers of every class, men and women, settlement and slum workers, deaconesses, women missionaries and teachers, nurses, and others. In the Lutheran Church there have been established ten deaconess motherhouses which serve both as training schools for the preparation of deaconesses and as centers and homes from which these workers go forth, and to which they look for direction and support. The deaconesses serve as teachers in schools, nurses in hospitals, and helpful workers in congregations.

b. Charitable institutions. Of these there is a large variety, aiming to meet the wants of every form of need. They are variously classified. There are *schools* for the care and training of the young, including nurseries and kindergartens, day schools, night schools, industrial schools, etc.; *shelters and homes* for the safeguarding and protection of those who are in special

danger, as shelters for girls out of employment, hospices for young men, and the like; *rescue missions* of various description, Magdalen homes, reformatories, etc.; *asylums* for the care of the sick and afflicted, hospitals, homes for the aged and infirm as well as for the orphans, asylums for epileptics, the deaf and dumb, the blind and crippled, the feeble-minded and insane, etc.; and also *special missions* for particular classes, as seamen's missions and immigrant missions.

In all these and many other forms the work of mercy is being carried on in our country. The home missionary societies of many of the Protestant churches support missions at the leading seaports in behalf of the incoming foreigners, ministering in this way to some fifteen to twenty nationalities. The Lutheran Church is maintaining no less than 35 homes for the aged, 45 hospitals, 64 orphanages, 10 deaconess institutions, 22 immigrant and seamen's missions, 9 hospices or Christian inns, 9 city missions, and 14 other enterprises, including settlement work and homes for defectives.

c. The dissemination of Christian literature. In this sphere much remains to be done by way of extending and perfecting the present operations of the churches. The denominational publishing houses are producing a large amount of valuable and timely literature. But very few churches have adequate means for the distribution of suitable literature among and in behalf of the spiritually indifferent classes. In some of the cities of Europe printed sermons and leaflets are distributed every Lord's Day and at other times by the hundreds of thousands, and colportage is a form of inner mission work that is maintained on a grand scale.

This topic deserves special attention and emphasis. Among the manifold forms of inner mission activity,

the work of supplying and spreading Christian literature must be regarded as of primary importance. This is a reading age. The printed page takes foremost rank among the educating forces of the day, among the agencies that aim at the spreading of information, the molding of sentiment, the winning of supporters and workers, the accomplishment of some specific work. Both in order to offset and counteract the flood of worthless and pernicious literature that finds its way into the hands and homes of our people, and in order to fortify them and charge society with the life-giving, redeeming, and transforming power of the Gospel, Christian churches should become more alert, active, and persistent in the systematic preparation and distribution of Christian literature.

In contents, form, and style the literature must appeal to present day readers. It should aim to cover the whole range of the Christian life and the work of the Church. It must be crisp and direct, plain and forceful. The truth of the Gospel must be set forth in terms that will arrest attention and compel thought, and it must be applied to current thought and the issues of the day. Church papers, periodical literature, and books are very good among a fraction of our church-membership, but their distribution and use will, it would seem, always remain limited. In addition and supplementary to these forms, there is room and an urgent call for leaflet evangelism. Tracts and leaflets should be adapted for general distribution in every community, to meet the varied needs of society, to reach both indifferent and lukewarm church-members and the unchurched classes, to help and influence and win for the kingdom of God the physically and spiritually needy among whom, whether in their homes or in public institutions, inner mission workers

endeavor to labor. The latter ought never to be without a bunch of leaflets suited to diverse conditions and needs. The publication of such literature on an ample scale devolves upon the larger church bodies.

Given the literature in suitable variety and quantity for general distribution, it *must be distributed broadcast,* else it will lie as dead stock on the shelves of the publishing houses and fail to accomplish its purpose. This is one of the grave problems with which synods and churches ought to wrestle earnestly until it is solved far more satisfactorily than is the case in the average parish today. Various sects and secular movements succeed in making large and effective use of the press in the interest of their propaganda. Must the churches that are in possession of the Gospel, the power of God unto salvation for time and for eternity, confess and concede helplessness and inability in this potent and pregnant cause?

Inner mission workers have shown and led the way of broadcast distribution of Christian literature. It is *a live system of colportage.* Some literature can be distributed by mail. But the most effective way is by personal agency. If it is not possible to employ trained colporteurs, as is done in Germany and other countries, it may be possible to inaugurate some system of synodical and parish colportage, by which, under a strong central management and the supervision of the pastors, a large number of volunteer workers may be enlisted in this promising field of labor.

Within the parish the work can be done most thoroughly through a regularly appointed missionary committee, selected by the pastor and vestry, and organized under the direction and leadership of the pastor. There should be regular meetings for conference and instruction both as to the best way of approaching people and as

to the objects of the literature to be distributed. If a member is able to express a few words of personal appreciation of the cause presented on the printed page, the message will be more likely to be read with interest by the person who receives it at his hands. Systematic work requires the division of the parish into districts and the appointment of two members for each district. They should not have too many families to visit, lest the work become too burdensome and be neglected.

The plan of distributing through a missionary committee has many advantages. It brings the members of the congregation into more frequent contact and active relation with each other. In the distribution of literature it adds the very influential element of personal interest and fraternal fellowship. It helps to develop and employ many valuable forces in the congregation that are now latent and dormant, because they have never been called into active service. It may furnish valuable aid to the pastor in many ways.

FOURTH PART.

THE NURTURE OF MISSIONARY LIFE IN THE HOME CHURCH.

(323)

CHAPTER XXIV.

THE MISSIONARY LIFE.[1]

1. A Vital Issue.

The development of missionary life among us is emphatically a *vital* issue, a life question, in at least two important regards: in the sense of having to do with the nurture of spiritual life and the apprehension of life eternal, and in view of the fact that its solution will engage our closest attention and vital energies during our whole life. If we apprehend the matter in this light, we will not soon reach a stage when we feel that further study of the theme is superfluous, but we will welcome whatever stimulates us to faithfulness in the performance of our duty and promises to increase our efficiency as laborers together with God in the work of His kingdom.

The development of missionary life in the home churches is a factor the importance of which cannot be overestimated. It is indispensable to the inauguration, the maintenance, and the successful prosecution of the work of missions. The work devolves, by divine appointment, upon the Christian Church. Wherever

[1] For helpful literature on the subjects of this section consult: Warneck, Missionslehre II, ch. 21; a work of his entitled, Die Belebung des Missionssinnes in der Heimat, 1878, is out of print; Hesse, Die Mission auf der Kanzel; Mott, The Pastor and Modern Missions, and The Evangelization of the World in this Generation; Adams, The Missionary Pastor; Brown, The Foreign Missionary, ch. XII; Thompson, Foreign Missions, lectures V., VI., and VII.; Stein, Was will die innere Mission? lecture VIII.

churches cultivate the missionary life within their ranks, they become a missionary force in carrying the work forward. Whereas the churches that neglect the nurture of missionary interest bestow little, if any, energy upon the task and even act in the nature of weights and brakes, retarding by their injurious example and general lethargy the progress of the work.

The vitality of the Church depends on its being missionary. "Its life's blood," as Bishop Selwyn has truly said, "would lose its vital power, if it never flowed to the extremities, but curdled at the heart." And as Secretary Brown reminds his readers: "Here is one cause of the poverty of spiritual life. The Church is living too much for itself."[1]

The reflex influence of missions upon the life of the home churches comes under this head and should be duly emphasized. The following paragraph from the *Sunday School Times* is directly to the point: "Religion is a thing that spoils by keeping. It is as little meant to be bottled and preserved as is the air of heaven. In the year 1812, the American Board of Commissioners for Foreign Missions asked the Massachusetts Legislature for a charter, and it was refused. The main objection was that this organization was designed to afford means of exporting religion, whereas there was none too much of that article to spare from among ourselves. To this the petitioners made the unanswerable reply that religion was an article of which the more we exported, the more we had. Finally their request was heeded, to the eternal benefit of the home field as well as the foreign. Neither churches nor men can live spiritually unless they export their religion. All the good we have must be kept mov-

[1] The Foreign Missionary, p. 233.

ing. He may take the Christianity who will, but he that hoards it loses it, while he that gives it out has it the more abundantly."

The essential and fundamental character of missionary work, its place in Christianity and the Christian life, has been clearly shown. Aside from the preservation of the truth and the maintenance of the true doctrines of salvation according to God's Word, the missionary enterprise is the main work of the Church. In order that it may be done, there must be missionary life in the Church. And that life, like all life, must be fostered and furthered, if it is to be maintained and perpetuated.

Missionary life is the throbbing heart of missionary work. It is the driving wheel that keeps all the other wheels in motion. No natural force can take the place of this vital, spiritual energy. Here the word applies, "Whatsoever is not of faith is sin." No natural genius or human ingenuity can accomplish the work which God has assigned to the humble believer. When, as is so frequently the case, for the carrying on of the Lord's work appeals are made to the flesh, and resort is had to carnal methods and measures, there may be apparent success in that the immediate object seems to have been gained, but we may rest assured that appearances deceive, and such efforts will end in dismal failure. Efforts that are not in harmony with the Gospel, are not prompted by faith nor supported by divine promises, cannot be successful. They are without the blessing of God, and they cannot redound to His glory.

One of the ever present and pressing needs in mission work is money. We should not be afraid to tell our people so and lay this burden as a divine call upon their hearts. But the very effort to raise the money that is needed for the carrying on of the Lord's work,

and which He expects His people to lay as thank-offerings at His feet, may be made in such a way as to obstruct and stunt rather than promote and foster the growth of spiritual life, thus defeating the very object which it was intended to serve. Here, as elsewhere in the mission cause, we need to lift up our eyes and take a broad and far-reaching view of the matter, lest we become guilty of the folly and error of trying to reap where we have not sown, or expecting to reap grapes of thorns or figs of thistles. We should under certain circumstances be less solicitous about immediate results than we are about remoter effects, less solicitous, for example, about securing a contribution now than about guarding and promoting a spiritual condition that will prompt a person to make sacrifices whenever the Lord calls for them.

2. A Work of Divine Grace.

Wherever there is true missionary life, it has been wrought of God, has been called into existence and is developed and fostered by His grace and Spirit. This is implied in the very nature of the missionary life. It is the spiritual life of the regenerate soul in action, impelling the Christian to live in accordance with his profession, in the obedience of faith, to do God's holy will, to spend and be spent in the work of extending the kingdom of God.

We must not be satisfied with a momentary interest and impulse, nor deceived by spasmodic efforts and fitful enthusiasm. Missionary life implies far more than a knowledge of facts and conditions in the sphere of missions, an occasional contribution to mission work, natural sympathy with people in distress, willingness to feed and clothe the beggar at the door, and the like. Our

conception of missionary life is *radical,* in that it aims to go to the root of the matter. It joins the workmen with the Lord whose work they are to do, in whom they live, and without whom they can do nothing. Missionary life is faith applied and exercised, the dynamics of the inner man. There can be no true missionary life, no healthy and abiding impulses, desires, purposes and products along missionary lines, where there is no living faith and spiritual life. And there is no healthy and vigorous and intelligent spiritual life that does not sooner or later, according to its opportunities, seek and find channels of activity that exhibit its missionary character.

The history of missions is full of proofs and examples of the intimate correspondence between vital godliness and missionary interest and zeal. Wherever, in periods of spiritual decline and decay and religious stagnation, there has been a revival of faith and piety, a spiritual awakening and a season of refreshing from the presence of the Lord, the new life has always applied and expended itself in the interest of soul-saving, in the spread of the Gospel and the extension of the kingdom of God. Instructive illustrations may be found in the career and work of such men as Francke, Gossner, Harms, George Müller, Hudson Taylor, and many others

Since missionary life implies and requires a regenerate heart and cannot be maintained without a living faith that "worketh by love," it is just as much, as truly and fully, the work of divine grace as is conversion and sanctification. If this fundamental truth, certain and undeniable as it is, is not merely held as a theory, but becomes within us a dominant conviction, it will necessarily wield a powerful influence in shaping our conduct with reference to the awakening and fostering of mis-

sionary life. We will then place our dependence not on organization, numbers, external arrangements, appeals to the flesh, or any human devices, but upon the living God and the Word of His grace which is able to build up saints and save and reclaim sinners. As we wait upon the Lord and trust in His saving grace to bless the Word of truth and make this incorruptible seed fruitful in the enlightenment and ingathering of souls, so we look to Him for spiritual quickening, for a deepening of devotion and an increase of interest and zeal in aggressive missionary enterprise.

When Henry Martyn, as he lay burning with fever in Persia, received a letter asking how the missionary interest of the Church at home could be increased, the dying missionary, whose brief career had been spent in consuming zeal for the extension of God's kingdom, replied: "Tell them to live more with Christ; to catch more of His spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."

CHAPTER XXV.

THE NURTURE OF MISSIONARY LIFE IN THE CHURCH AT LARGE.

1. By Joint Effort of the Affiliated Congregations.

There is a strong tendency in our day to advocate and attempt to form large unions of forces, denominational and inter-denominational combinations, and the like. Some are wise, and some are otherwise. There is no reason why churches that hold the same faith, that are separated by no matters of conscience or Scriptural principles, but merely by matters of opinion, preference or church polity, should not unite for the more successful prosecution of the larger church enterprises. That is a matter for Christian love, coupled with wisdom, to decide. But these are not the most important unions in the Church, by any means. Far more important is it to urge and labor in the direction of united effort in the congregations themselves, and in the larger, general bodies to which these congregations may belong. Congregational and synodical loyalty and unity, the vitalization and compactness of all the members within these spheres, this is the issue of prime importance. And there are two points that we would especially emphasize, namely, the importance of the individual, and the pastor as missionary leader.

The reason for considering these points here, rather than in the succeeding chapter, is obvious. Both factors are equally important in the work of the Church at large and in that of the congregation. We depend, under

God, upon the interest and loyalty of our members and look, in the main, to our pastors for leadership in both spheres.

a. The importance of the individual. We have had occasion to refer to this before, but repetition of the fact is not superfluous. The importance of the individual is too often and too easily lost in the contemplation of the mass. This or that is pointed out as the duty and work of the Church, a resolution is passed by the proper body, some enterprise is undertaken, and it is expected that the work will be done as it has been enthusiastically resolved upon, but—the result is often disappointing, why? Simply because there are too many members, congregations, and pastors who fail to feel with sufficient intensity that the doing of it depends and devolves in part upon them. One of the problems in church work is, how to reach and rouse and enlist the individual member. What makes some little missions strong is the fact that every member is a worker; and what makes many a large and well-to-do congregation weak is the fact that it has so many members who are shirkers.

b. The pastor as missionary leader. When the infirmities and shortcomings of the Church are under consideration, the pastors invariably and inevitably come in for a large share of blame. This fault-finding with the conduct and work of pastors may be carried too far, and by hasty and indiscriminate reproach injustice may be done to some faithful and conscientious pastors, for whose difficult and trying situation not enough allowance is made. We should be just and fair, as well as fervent in spirit.

The pastor himself is the last person who can afford to underrate the importance of his position as a spiritual

leader of the Lord's people. The work of the Lord is not dependent upon man or any human power, but this does not justify us in undervaluing the importance of the personality of the minister who is set as a watchman on Zion's walls and stands as a divinely appointed leader and overseer among his people. It behooves the conscientious pastor to study his relation to the development of missionary life in his own congregation as well as in the synod or larger church body to which he may belong, and he may well have regard for the influence of his personal example not only among the members of his congregation, but also upon other pastors and congregations.

Because of his position and relations a special responsibility rests upon the pastor. "He holds a key position," as a missionary leader remarks. "If he lacks the missionary spirit, if he is not fully persuaded that the cause of missions is the cause of Christ Himself, his church will not be missionary. As the pastor so the people, is generally true in relation to this subject. It would be difficult, if not impossible, to find a case of a pastor deeply and actively interested in missions who has not met with a real response from a goodly number of his parishioners. * * * Pastors should be taught to look on their churches not only as a field to be cultivated, but also as a force to be wielded on behalf of the world's evangelization."[1]

[1] John R. Mott, The Evangelization of the World in this Generation, p. 191, ff. In The Pastor and Modern Missions, Dr. Mott writes: "It is not a question of the location of the pastor, or of his special natural ability. Wherever you find a pastor with overflowing missionary zeal and knowledge, you will find an earnest missionary church. * * * The missionary visitor may arouse temporary interest. But it is the missionary pastor who makes a church a missionary power the year through." Dr. Theodore Christlieb, in a pointed para-

2. By Faithful Supervision of the General Work.

In our church work we entrust certain interests to the general body composed of the affiliated congregations. This is the case particularly with the larger enterprises of the Church, as the educational institutions, the general mission work, the publication interests, and others. It goes without saying that their success depends largely upon the way in which they are managed and their interests are presented to the churches.

Two things, therefore, are required, in order to promote the general work, namely, faithful administration and ample reports. The churches secure the former by appointing to their offices and positions of trust faithful and experienced men, and they have a right to expect the fullest possible information in regard to the needs and progress of the work. This is usually imparted through the church papers and magazines, the published proceedings of synodical conventions, and special reports. Through these channels, if they are widely distributed in the churches, as they should be, influences are carried

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graph on the conduct of pastors as missionary leaders, says: "Their congregations soon become like them in Christian works of love. If the pastor concerns himself very little about the history of modern missions, if he denies himself the strengthening of faith and spiritual quickening that come to the man who, on his lonely post, is intent on catching the distant hammer-strokes of those who are laboring on the upbuilding of the kingdom of God, if he only hastily looks at the reports to see whether they contain any material for immediate use in missionary services, if the latter are to him more an assigned task and burden than a matter of real and hearty interest — and the congregation is quick to feel and detect the difference, * * * then it will soon become ever more difficult for him to maintain the missionary interest even upon the plane that has been attained, to say nothing about developing and enlarging it in accordance with the needs of the missionary society."

directly into the homes of the people that can hardly fail to result in enlarged interest and activity.

3. **By Ample Provision for Co-operation.**

The entire work of the general body is built upon this principle. The body is composed of members, individual congregations. If they fail to co-operate, the work fails, and the body goes to pieces. If the co-operation is weak, the work drags along slowly and heavily, and the faithful members groan beneath their heavy tasks. It is only when the co-operation is general and hearty that there can be anything like success and joyfulness and hopefulness in the enterprise. And Christians ought to aim not merely at performance of duty, but also at the promotion of joyfulness in Christian service, according to the apostolic injunction, "Rejoice in the Lord alway."

To plan and provide for growth of interest and co-operation is, therefore, one of the important tasks of the Church. It is usually done through the work of synods and conferences, by duly appointed officers and agents, by means of the manifold influences that center about and go out from the educational institutions, and through the publication and dissemination of the needful church literature in the form of reports, leaflets, tracts, periodicals and books.

The Church that is wise and faithful to its trust will make large use of these and other means in order to promote among its members intelligent and sustained interest in its work. Particularly must *the power of the press* be utilized with all the vigor that can be mustered. People are great readers nowadays. And yet it is a sad fact that in many a Christian home very little, if any, religious reading is done. Very many homes that are

well supplied with secular papers and magazines insist upon getting along without a church paper. It behooves the general body to inquire into existing conditions and inaugurate ways and means of improving them.

The place of missions in the educational institutions of the Church was discussed in a preceding chapter. The relation of this to the development of missionary life in the Church is plain. If the students that go forth from these institutions into the various walks and vocations of life have come into living touch with the Church's missionary interests and have caught something of the fervor of the missionary life, and have gathered some stimulating information on the work in its different departments and fields, having enjoyed the advantages of a good missionary library and the helpful associations of missionary meetings and classes, we may feel hopeful that some missionary life and interest will flow through them into the congregations in which their life's work may be cast. We have a right to expect that these young men and women, trained in Christian institutions, will serve as leaders among the people with whom they associate and among whom they labor. With this far-reaching object in view it behooves the churches to make ample provision for the promotion of the missionary interests in their higher schools of learning.

CHAPTER XXVI.

THE NURTURE OF MISSIONARY LIFE IN THE CONGREGATION.

1. Faithful Administration and Application of the Means of Grace.

It is here, in the congregation, that the principal battles must be fought, and the continuous and telling work must be done. And our chief reliance must be the Word of the living God. That "sword of the Spirit," that "incorruptible seed," that "power of God unto salvation," which is mighty through God to the pulling down of strongholds and the extension of the kingdom of Christ in heathendom, is equally powerful in creating and fostering spiritual life and effecting transformations of grace in the home churches and fields.

Let, therefore, the divinely appointed means of grace be faithfully preserved and used in our churches. All other ways and means, methods and measures, are subordinate to these divinely appointed means of working the work of God, raising souls from death, implanting divine and heavenly life in those who by nature are dead in trespasses and sins, and fostering and developing and preserving that life for the accomplishment of God's good and gracious will. If these divine means are wanting, if their administration is feeble and lifeless, or if their use is purely external and mechanical, devoid of real spiritual power and assimilation of divine grace, all other methods and devices, however skilful and ingenious, will prove utterly futile for the fostering of missionary life.

In our congregational work we may distinguish between two spheres, in which the divine Word must be applied, in order to the edification of the body in its entire membership. These we proceed to examine. The use of missionary means and influences is somewhat different among the younger and the older members.

2. Two Spheres of Spiritual Nurture.

In the congregation there are many members, in various stages of intellectual and spiritual advancement. Due regard must be had for their varying capacities and needs.

A. AMONG THE YOUNG. Various opportunities are presented for the nurture of missionary interest among the younger members of the household of faith. They are golden opportunities, because of the receptivity and pliability of the youthful mind and heart. How unwise, therefore, and unfaithful, too, are those teachers and leaders who neglect the work among the children and the youth! We should give it particular attention and assiduously cultivate the field.

All we can hope to do in this brief sketch is to outline the more obvious opportunities.

a. Missionary work in the Sunday-school. Various ways of wielding a missionary influence in the Sunday-school may be pursued by interested workers. It should not be forgotten, however, that the pastor is the divinely appointed leader here, as he is in the other departments of church work. Let the work be carefully planned, and its unity preserved.

There are two main points to be observed and kept in view, namely, first, the imparting of elementary instruction concerning the missionary enterprise, and, secondly, the cultivation of the spirit of benevolence and

Christian giving. And we would suggest two ways as, among others, well adapted to serve the end: the setting apart of what may be called missionary Sundays during the year, and the annual observance of a children's missionary day, to serve as the culmination of the instruction imparted during the year, as a time of festivity and thanksgiving for the missionary work that has been accomplished by God's grace, and a season of renewed inspiration for the work of the next year. Local circumstances and conditions must determine the details, as, for example, the frequency of the missionary Sundays, whether to be held, say, monthly, or quarterly. These would give the pastor opportunity to impart the needful instruction in missions, particularly in the form of interesting narratives, with such application to local conditions as may be called for. On these Sundays there might be a special offering for missions, though this should not be allowed to interfere with the general offering to be gathered for the annual children's day festivity. Various systems are in vogue and may be successfully operated for the gathering of the offerings, as envelopes, money barrels, mite boxes, etc.

b. Missionary instruction in the catechetical school or class. This is an old, well established, and approved method for the religious instruction and training of the children and youth of the Church. It is regularly maintained and is still proving itself highly effective, especially in the Lutheran Church. What cogent reason is there why it should not be observed, in some form, in all Christian churches? Religious leaders are not making full proof of their ministry with reference to the caring for and feeding of the lambs of the flock, when they refuse to avail themselves of an arrangement of this kind for effective pastoral work in behalf of the youth.

In this sphere of activity the Catechism and Bible History afford frequent opportunities and occasions for missionary instruction and application which the wise and faithful teacher will not ignore. And such incidental exposition of missionary thoughts in the regular course of religious instruction will be very effective and fruitful.

c. Missionary instruction in the Christian day school. Congregations that are fortunate enough to have a well-organized parochial school are much better equipped than are other congregations for the Christian training and nurture of their children. These schools have a difficult task to perform. They must include in their course of study all the needful secular branches of instruction as well as the religious branches. Their teachers are, as a rule, far more heavily burdened than are the teachers in the public schools. It will not be adding anything to their burden, however, but will infuse into it a buoyant element that will, in the long run, tend to lighten it, if they will make such a study of the missionary enterprise as may enable them to make use of missionary thoughts in connection not only with the religious branches of instruction, but with some of the secular branches also, particularly Geography.[1]

B. AMONG THE OLDER MEMBERS. In all his relations and activities the pastor may have opportunity, now and then, to exert a conscious missionary influence, while unconsciously the missionary-spirited pastor will be wielding such an influence all the time. Particularly should pastoral work and public preaching, soul cure and exposition of the Word, go hand in hand and supplement each other.

[1] Teachers will find an excellent help in Warneck's Die Mission in der Schule, and Schaefer's Die Innere Mission in der Schule.

The missionary opportunities of the pastor in connection with public services and organized efforts lie and should be developed in two directions.

First, the regular divine services. This is the culminating and crowning point of all ministerial activities, and here, as in all other relations, the minister of Christ must labor to make full proof of his ministry.

In the work of our ministry, and in order to make full proof of it, we cannot bestow too much care and study upon the apostolic injunction: "Rightly dividing the Word of truth." It is a fatal mistake to imagine that missionary life can be created or fostered and developed by the preaching of the Law, by denunciation and castigation of sins, by the threatenings of God's wrath, by the thunders of Mt. Sinai, by legal enactment and regulations, by legalistic methods in public preaching or pastoral visiting, in church discipline or church finances. Righteousness is not by the Law. Jesus, the Mediator of the new covenant, says, "My words, they are Spirit, and they are life." The Gospel of Christ is the power of God unto salvation. The Gospel contains and conveys the unsearchable riches of Christ. It gives life. Let us remember that we are ministers of the New Testament. The Word which must distinguish our ministry and prevail in our work is the Word of reconciliation. But it would likewise be a fatal mistake to conclude that the Law had no proper place in our ministrations and work. "By the Law is the knowledge of sin." It is our schoolmaster to bring us unto Christ. The Law must be preached in our churches in all its terrifying and crushing might, to the end that conviction of sin may be wrought and the way prepared for the healing and saving and sanctifying power of the blood of Christ. Even the children of

God have need of the application of the Law so far as they are in the flesh, and the flesh warreth against the Spirit. But let it be noted that the tone and spirit and power of our ministry must be evangelical. We must depend upon the Gospel and the power of the Holy Spirit in its application to the soul for the awakening and fostering of a new life, a life from above, the life of God, the mind of Christ, missionary life.

"God is love." Therein lies the power and hope of an endless life for sinful man. "The love of Christ constraineth us." That is the perpetual and never-failing impulse to godliness and godly service. Let our ministry be so directed and over-shadowed by the Spirit of God that the cross of Christ and the power of His resurrection shall have free and unhindered sweep. So will we strive to be workmen that need not to be ashamed, "rightly dividing the Word of truth."

Whatever other principles and rules of Homiletics we observe or forget, we ought to remember that our business in the pulpit is to be ambassadors for Christ, heralds to declare the oracles of God. To bring His message to the people is the mission of those who lay claim to the authority couched in the words: "He that heareth you heareth me." Now, if we are faithful in expounding the Word of God, not merely preaching on a text, using it largely perhaps as a motto, but getting into the text and setting forth, so far as we can grasp them, the thoughts of God, we will find a rich and copious supply of missionary thoughts in the regular text, whether it be the regular gospel or epistolary lessons or any other series of texts that we use. And it is of the most vital importance for the development of missionary life that these missionary thoughts, as they occur and recur in the regular text, be utilized. There

need not always be a lengthy missionary excursus, sometimes a mere reference, a calling to remembrance of a well known truth, a pointed application, may suffice and be all that the text requires. There may be a faithful and effective presentation of missionary thoughts without even mentioning the word missions.

By expounding and setting forth the missionary thoughts of the Bible whenever they are found in the text, on any occasion whatever, we will do much to avoid and correct a wrong and pernicious notion that some people have and are pleased to harbor in regard to mission work, namely, that it is a sort of luxury and ornament, rather than the brawn and muscle of Christianity, that it is a work of supererogation rather than a form of activity that belongs essentially and vitally to the life of a Christian. Special missionary services are rightly understood and salutary, are of permanent educational value, only when they are conducted upon the solid and intelligent ground that has been laid in the regular exposition of the Word.

While thus we will have frequent occasion to express missionary thoughts and speak of missions in our sermons, it is well to be on our guard against the danger of using platitudes and set phrases. The charge of "glittering generalities" cannot properly be brought against every repetition of truths that might be regarded as familiar and well known. We may properly resent the demand for new things and specific facts every time a reference to missions occurs in the sermon. The fundamental truths of salvation will bear very frequent repetition, and the missionary thoughts of God belong to the fundamental doctrines of His Word. What we should try to avoid is sameness of expression, and these used in a spirit and manner tending to monotony. Let

familiar truth be repeated and emphasized by reiteration, but let it be presented in endless modifications of expression of which it is capable and always with the freshness and warmth of real life. What believer ever tires of the "old, old story" of the manger and the cross, or feels surfeited when he hears again and again the old, familiar truth, that the blood of Jesus Christ, God's Son, cleanseth us from all sin? Even so the missionary thoughts of the Bible may be safely repeated again and again, for they are a vital part of the Gospel of Bethlehem and Calvary, and flow from the fountain of salvation, opened in our Savior's wounds.

Apt and pointed illustrations from the history of missions may frequently be used with good effect in elucidating Scripture and enforcing missionary thoughts. But such missionary narratives and incidents are to be employed, just as are any historical references or other illustrations, for the purpose of making the truth plainer, enforcing the lesson to be conveyed, and aiding the memory to retain it. For the fostering of missionary life we are to place our reliance not upon narratives of human achievement or stories of hardship or heroism in the Lord's work, however thrilling and fascinating they may be, but upon the incorruptible seed of God's Word that liveth and abideth forever, by which souls are begotten unto a living hope, and through which faith and love and hope are strengthened and fed. Missionary illustrations should be used to show forth the power of God and the wisdom of God, how faithful He is in carrying out His promises, how richly He has blest the labors and the trials of His people who have striven to do His holy will, how His Word does not return unto Him void, and the like. But in every case it is God which worketh in us both to will and to do of His

good pleasure; and the point of our illustrations should be: "See what hath God wrought!"

Secondly, special missionary services and lines of work. An outline which, it is hoped, may prove suggestive and stimulating, is all that is attempted here.

a. Regularly recurring missionary services. The Germans call them "Missionsstunden," and in England and America, among English-speaking people, the favorite term for these special services used to be "missionary concerts of prayer," or "concerts of prayer for missions," emphasizing, as main purpose, concerted or united prayer. These special services that were the center and source of much blessing in their day have almost entirely ceased to exist in many churches, and the earnest missionary leaders are suggesting their re-introduction.

The origin and entire history of special missionary services, together with the varying modes of conducting them, is most interesting and suggestive. In Germany the origin of "Missionsstunden" is to be traced to the Pietistic circles that throbbed with the spirit of prayer and devotion, while established churches were wrapped in slumber induced by the choking atmosphere of rationalism and dead orthodoxy. There can be hardly a question about the need of some arrangement of this sort as a means of imparting missionary information and stimulation to the whole congregation, or at least to a large and forceful part of it. These missionary services sustain the same relation to the annual "mission festival" as the missionary Sundays in the Sunday-school, with the missionary instruction imparted, sustain to the children's missionary day. And this arrangement has been introduced and is in successful operation in not a few congregations. It would be well if earnest efforts were put forth to introduce it more generally in our churches.

In all such matters the details ought to be determined by an intelligent study of local conditions. We would not insist on beginning with *monthly* services. There is a great deal of work connected with them, and they ought to be thoroughly prepared. It is better to hold fewer and more instructive services than many that are unsatisfactory and disappointing. Let a beginning be made with four services the first year. If they are carefully planned and prayerfully sustained, they may grow to six the next year, and in the course of time monthly services may be called for. A natural growth is always hardier than an artificial arrangement.

Each pastor and congregation must select for themselves the most suitable time for holding the services, whether on Sunday evenings, or as a mid-week service. Then, one of the first requisites for satisfactory work is at least a small, carefully selected missionary library, to which a little new material is added each year. Without the necessary literature from which information can be drawn the most well-meaning efforts to conduct regular missionary meetings will only prove a source of discouragement and disappointment. Wherever there is enough spirit and interest, however, to secure the needful helps, and these are begun to be used with earnestness, there will be little doubt as to the result.

When arrangements are to be made, it is well to plan ahead for the services of the year. The number of subjects and departments and fields to select from is very large. Do not attempt to take in too large a scope. Aim at concentration and avoid distraction. While there should be a distinct and clearly apparent connection between the different services of the year, each one should furnish something complete in itself and well-rounded, so far as it goes. If "readings" are

introduced, they should be used sparingly. Interest can be sustained far better by addresses delivered freely and narratives spiritedly told than by reading long articles and papers. The facts and the heartiness of presentation outweigh all finished forms. Let the work be undertaken in the fear of the Lord and with an eye single to His glory, with determination and in humble dependence upon His grace and guidance, and great will be the reward.

b. The annual mission festival. This is a special missionary service in which the missionary enterprise constitutes the festive thought of the day. Just as at Christmas the birth of the Savior, and at Easter, the resurrection of Christ, is celebrated, so at the annual mission festival the work of missions is made the object of celebration. Hence, in good churchly style, the Germans call it a festival.

In answer to the question: "Why do we celebrate mission festivals?" a German missionary writes: "They are to be a thank-offering for the blessings of the Gospel received at home and in the heathen world; they are to serve the purpose of encouraging and strengthening the churches at home to rally to the energetic support of missions through prayer and offerings, and of uniting them more closely for co-operation in mission work." He says further: "Accordingly, mission festivals are, as a rule, to be celebrated only in places where, by means of stimulation and instruction in the sermon, in missionary services, through missionary literature, and the like, the proper ground has been prepared. In like manner it is a glaring inconsistency if, after the mission festival, the mission call is suffered to die out and grow silent, and mission work is not so much as touched."

As to time and method of observance, considerable

latitude and variety prevail. The autumn season appears to be generally preferred in our churches. The Epiphany festival has been frequently pointed out, not only among us, but in Germany also, by Dr. Warneck and others, as the most natural time for the observance of a universal, churchly mission festival. Some of our pastors unite the mission festival and the children's missionary services, and observe the day either in June or in the fall. It is far better, however, in view of the importance of the cause, to observe the two separately, as is done in most of our churches. In some places the annual harvest and missionary festival are combined. Some pastors and congregations seem to require from two to four preachers from abroad to enhance and magnify their mission festival, while others are inclined to save the expense of importing preachers, and, hesitating to ask other pastors to close their own churches and rob their own congregations of services for the day, are satisfied to have the pastor himself rise to the occasion and preach a festival sermon in his own church. The prevailing idea in Germany, in regard to the mode of conducting the mission festival, is to have a festival sermon and missionary reports and addresses in separate services—the regular churchly service, and the after-meeting.

In general, this is a fine custom and deserves to be vigorously maintained. It brings into prominence the thought of *what God has done* in the great work of missions at home and on foreign fields. The effect may be to humiliate us in view of the little that we have done in the cause that calls so loudly for support and extension, and to arouse us to more earnest and more united effort in its behalf.

c. Distribution of missionary literature. This topic has been touched on several times. It is an enterprise that needs far more energetic cultivation in the average congregation than it is receiving at present. Those who have begun to hold special missionary services, whether monthly or at longer intervals, and to observe the annual mission festival may learn a valuable lesson from a custom prevailing in Germany in connection with these services, namely, that of distributing missionary literature in the form of tracts, pamphlets, and books. It must be evident to all thoughtful workers that this is an up-to-date means of spreading information, deepening and fixing the impressions received at the services, and that, if carried on in an enterprising spirit, it may be made a vehicle of communication with the homes into which the living voice has not penetrated.

d. Societies and mission study. While we must guard against the needless multiplication of machinery, more or less organization is indispensable to the requirements of the missionary enterprise. There are three spheres in which organized work is being done, and in which there is much room for enlargement of effort.

Women's missionary societies. Much has been said in praise of the devotion of Christian women in the work of the Lord. And deservedly so. They are veritable pillars in most congregations and have supplied a large part of the moral and financial support of the missionary enterprise. They have been persistent and persevering in the cause. Their ardor has not been fitful, but constant. Let the godly women of our churches everywhere labor to manifest and maintain this spirit of devotion and thus to be a potent means for the nurture of

missionary life in their congregations and in the Church at large.[1]

Young people's mission study courses. One of the great problems in the Church today is that of caring for, safeguarding, training and retaining the young people in our churches. Many ways have been suggested, and many expedients are being tried. There is a good deal of aimless experimentation and much discouragement in the efforts. One thing is certain: there must be a definite aim and patient labor to attain it. The Student Volunteer Movement, and the Missionary Education Movement, have adopted the noble and worthy aim of definite work in behalf of world-wide evangelization. Plans to this end have been carefully worked out. They include the systematic study of missions in mission study classes and otherwise. Textbooks are prepared for this purpose. Under the joint auspices of the Annual Conference of Foreign Mission Boards, the Home Missions Council, the Laymen's Missionary Movement, and the Missionary Education Movement (formerly known as the Young People's Missionary Movement), a joint commission has been at work for several years upon a unified plan of missionary education and giving.

If it is not deemed desirable in congregations to form mission study classes, it might be found profitable to arrange for *mission study courses* in connection with the work of the young people's society. In selecting the books that are listed in the Bibliography[2] we have aimed to keep this purpose, too, in view. The not infrequent

[1] Fine articles and helpful suggestions will be found in Morris's At Our Own Door, ch. X.; Clark's Leavening the Nation, ch. XIX.; and Grose's The Incoming Millions, chapters V. and VII.

[2] See Appendix.

requests which have come to the author from young pastors, asking for suggestions with reference to suitable literature for this purpose indicate that there is a field to be worked in this sphere. And it is a sphere that clamors for attention, while it opens a most hopeful outlook to the wide-awake and enthusiastic leader.

Interest among the men. The conviction has grown upon many churches that their missionary interests have engrossed the attention of only a small part of their membership, and that, for the most part, confined to the women and children. The women in their missionary societies, and the children and young people in Sunday-school, have for years, in fact from the very beginning of nineteenth century missions, been interested and zealous workers in the cause. Gradually it has been left to fall upon them, almost exclusively, for direct support and work.

In recent years there has been an awakening along this line in many churches, and it has issued in the Laymen's Missionary Movement, which has very speedily developed in the enlistment of the men in counsel and work in behalf of the missionary enterprise. It has served to stimulate interest and advance in many churches. The plans inaugurated aim to provide not merely for immediate enlargement of contributions and funds, but for the cultivation of permanent interest.

The form of effort is not the essential thing. The forms of activity may vary according to needs and opportunities. But wherever the want of interest and co-operation on the part of the men of the congregation is felt, there is a call for earnest thought with a view to remedying what must be regarded as a great evil and source of weakness.

e. System in the gathering of offerings. It is certainly time that the haphazard, irregular, and spasmodic "methods" of many congregations be displaced and superseded by regularity and system in the matter of giving and gathering of offerings for the Lord's work. The basket collections at special services and mission festivals are too incomplete and partial, allow too many members to be overlooked, and are wholly inadequate to the demands of the cause. Some of the most successful missionary leaders, among whom Pastor Louis Harms, the founder of the Hermannsburg Mission in Africa and India, is a notable example, never took up collections at missionary meetings, but left it to the impressed hearts of their hearers to give from a sense of awakened conviction and according to the needs presented.

To this effect is the remark of the secretary of one of the larger mission boards, who writes: "We insist, too, that missionary operations have gone about as far as they can go in dependence upon the passing-the-hat method among those who happen to be present at a given service."[1] No system should be introduced that will interfere with the fundamental principle: "The Lord loveth a cheerful giver." But neither does insistence upon free will offerings eliminate the propriety or the necessity of system in the highly organized society of our day. There is need of system in the gathering of missionary offerings not only for the purpose of raising our apportionments in full, year after year, and of aiding in the work of getting all the members to take part and begin to do their duty, but in order to cultivate liberality, to educate and train ourselves in benevolence,

[1] Arthur J. Brown, The Foreign Missionary, p. 226.

to exercise and develop the grace of giving. Unity and regularity and the contagious influence of good examples are important and weighty elements in this direction.

It is high time that we were realizing the imperative need of a higher conception of Christian stewardship and a higher standard of Christian giving. Let there be, first of all among the pastors and teachers, a quickening in this respect, an enlargement of view, an elevation of aspiration and hope, an enhancement of expectation, of urgency, of requirement upon ourselves and upon those to whom we minister in holy things. There are examples around us that should stimulate us to expect and attempt greater things in this regard. We are inclined to be too easily satisfied with a pittance, whereas we should give and solicit according to a large measure.

The fear of some timid pastors and congregations that the raising of missionary offerings will impoverish them and reduce their ability to meet their home expenses is certainly unfounded. It has been disproved times without number, not only on the ground of the spirit and principles of the Gospel, but also by numerous actual examples. "The plea that they are small and weak," writes Secretary Brown, "reminds one of some little home missionary churches, mere handfuls of poor people, who send offerings for every one of the boards of the Church. A feeble congregation is made stronger by doing what it can."[1] Jacob Riis, who is known as an enthusiastic and indefatigable worker in behalf of the poor of New York, declared that "for every dollar given to those in need abroad, the spirit that gives it provides ten for home use." And again he is quoted as saying that "for every dollar you give away to convert the

[1] The Foreign Missionary, p. 224.

heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

We cannot here enter upon particulars with respect to methods in the raising of offerings. The "envelope system," in various forms, offers many advantages. The boards in most of the churches provide for all needful supplies that are furnished ready to hand.

We are glad to find in American missionary literature such sound and sensible advice as this: "Avoid raising money by indirect means, such as fairs and festivals. These often belittle the dignity of the missionary enterprise in the minds of Christians, provoke scorn among unbelievers, and dishonor Jesus Christ."[1]

f. A missionary library for pastor and people. This is a topic that deserves special attention among the ways and means of fostering and furthering missionary life in the congregations. It was mentioned under the head of missionary services. It is more fundamental, because it is required as a working basis for other needful endeavors. Public libraries are increasing, indeed, and many of them are well supplied with books on missions. They cannot always be depended on, however, to supply the books that are the most needed and the most reliable.

Many pastors find it practically impossible, out of their meager salaries, to supply themselves with all the books they need in order to continue their studies and grow in knowledge and efficiency. Now, with respect to a missionary library it is our decided conviction that no investment that the average congregation can make

[1]John R. Mott, The Pastor and Modern Missions, p. 122. His entire chapter on "The pastor as a financial force in the world's evangelization," is full of suggestive points. On "special object giving," its advantages and difficulties, read Brown, The Foreign Missionary, p. 57 ff.

would bring in larger direct returns than the expenditure of only a small sum, say $25 or $50 to begin with, in the purchase of a carefully selected missionary library for the use of the pastor and congregation. Each year some new books could be added, at very little expense. It would require, in many cases, only a suggestion to induce a women's society, or a young people's society, or the Sunday-school, to furnish the required sum. In selecting the list of books given in the appendix, our endeavor was to furnish some suggestion in this direction.

g. Prayer for missions. This is mentioned last, not as though it were the least important and essential of the forces that are to be applied for the fostering of missionary life, but because it is regarded as the cap-stone of the whole structure, the crowning force and vitalizing fervor of all effort in this direction. Omission of believing prayer and coldness in prayer must needs entail failure at every point. When the spirit of prayer departs, there follows of necessity spiritual decline and decay. Pastors who are so often called upon to pray in an official and professional capacity may nevertheless need to remember and heed the advice of one who said, "Often pray for the gift of prayer."[1] "One topic of supplication," writes Dr. A. C. Thompson, "should be an enlargement of desire, hope and faith commensurate with the scope of Scriptural promises."[2] Surely we cannot too earnestly or too often ponder, repeat, imbibe and pray over the direction which our Lord gave to the disciples: "Wait for the promise of the Father;" "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

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[1] Mason, Student and Pastor. [2] Foreign Missions, p. 137.

It is with deliberate intent and in view of their preëminent importance and indispensableness for the fostering of missionary life that, in the presentation of ways and means to this end, the divine Word is made to begin and prayer to end the list. All our work, all our fitness, all our force, hinges upon this. It is sanctified by the Word of God and prayer. Let all other methods and devices, all human plans and arrangements, be brought into subordination to the power of God and the wisdom of God and be permeated with the spirit of absolute surrender to God and of unquestioning reliance upon His might. May He continue to enrich us in all things and bestow upon us every needful gift and grace, that we may "be filled with all the fulness of God."

OUTLINES OF COURSES

SUGGESTED FOR

MISSION STUDY CLASSES AND READING CIRCLES.

These are planned on the basis of the present MISSION STUDIES. Some of them, rounded out according to topics, will prove too long for ordinary purposes. These may easily be broken up into smaller sections of manageable length, or selections may be made, according to circumstances.

GENERAL HISTORICAL COURSE.

Mission Studies, First Part. Auxiliary books suggested: Smith, Short History of Christian Missions; Bliss, The Missionary Enterprise; Gareis, Geschichte der evang. Heidenmission; Dennis, Foreign Missions After a Century; Thompson, Protestant Missions; Strümpfel, Was jedermann heute von der Mission wissen muss; Warneck, History of Protestant Missions, and his Mission in der Schule; Plitt, Geschichte der Ev. Lutherischen Mission; Laury, History of Lutheran Missions.

This course may be divided into sections, somewhat as follows:

SHORTER HISTORICAL COURSES.

1. *Apostolic and Post-apostolic Missions.* Mission Studies, chapter II; Martin, Apostolic and Modern Missions; Ramsay, St. Paul The Traveler.

2. *The Reformation and Missions.* Mission Studies, chapter IV; Plitt, Lutherische Mission; Warneck, History of Protestant Missions.

3. *Early Protestant Missions.* Mission Studies, chapter V; Plitt, Gesch. der Luth. Mission; Laury, Lutheran Missions; Thompson, Moravian Missions; Grössel, Justinianus von Weltz; Price, Chr. Fred. Schwartz.

STUDIES OF MODERN MISSION FIELDS.

1. *The Americas.* Mission Studies, chapter VII, section 2.

North America. Arctander, The Apostle of Alaska; Baierlein, Im Urwalde; Römer, Die Indianer und ihr Freund David Zeisberger; Lives of Brainerd and Eliot.

South America. Beach, Protestant Missions in South America; Speer, South American Problems; Guinness, Peru.

2. *Africa.* Mission Studies, chapter VII, sec. 3; Naylor, Daybreak in the Dark Continent; Blaikie, Life of Livingstone; Richter, Uganda (German); Mackay of Uganda; Gundert, Vier Jahre in Asante; Pierson, Seven Years in Sierra Leone; Merensky, Erinnerungen aus dem Missionsleben in Südost-Afrika; Wells, Stewart of Loveland.

3. *Turkey, Syria, and Palestine.* Mission Studies, chapter VII, sec. 4; Barton, Daybreak in Turkey; Jessup, Fifty-three Years in Syria; Washburn, Fifty years in Constantinople; Zwemer, Islam, a Challenge to Faith; Wherry, Islam and Christianity—the Irrepressible Conflict.

4. *India and the Dutch East Indies.* Mission Studies, chapter VII, sec. 4; Richter, Indische Missionsgeschichte; Thoburn, The Christian Conquest of India; Chamberlain, The Kingdom in India; Mitchell, The Great Religions of India; Wörrlein, Geschichte der Hermannsburger Mission in Indien; Baierlein, Unter den Palmen; Pandita Ramabai; Lives of Schwartz, Carey, and Duff; Wolf, Missionary Heroes of the Lutheran Church; Warneck, Fünfzig Jahre Batakmission in Sumatra, and the same author's luminous work (translated from the German), The Living Christ and Dying Heathenism.

5. *China and Korea.* Mission Studies, chapter VII, sec. 4; Legge, The Religions of China; A. H. Smith, The Uplift of China, and, Chinese Characteristics; Lives of Morrison, Nevius, Gilmour, and Griffith John; Gale, Korea in Transition.

6. *Japan.* Mission Studies, chapter VII, sec. 4; Scherer, Japan To-day, and, Young Japan; Clement, Christianity in Modern Japan.

7. *The Islands of the South Seas.* Mission Studies, chapter VII, sec. 5; Belle Brain, The Transformation of Hawaii; Flierl, Dreiszig Jahre in Wüsten und Wildnissen, and, his Ge-

denkblatt (Rhenish missions in New Guinea and Australia); Matthews, Thirty Years in Madagascar; Roberston, The Martyr Isle of Erromanga; Autobiography of James Chalmers; Lives of John Williams, Bishop Patteson, and John G. Paton; Paton's Lomai of Lenakel.

Home and Inner Missions.

General.

1. *Home missions.* Mission Studies, chapters XX and XXI; Morris, At Our Own Door; Clark, Leavening the Nation; Stewart, Sheldon Jackson; Norlie, United (Norwegian Lutheran) Church Home Missions. These have particular reference to the home mission work of their own church bodies, but they also throw light on the home mission problems in general.

2. *Inner missions.* Mission Studies, chapters XXII and XXIII; Ohl, The Inner Mission; Gerberding, Life and Letters of Dr. W. A. Passavant; Wurster and Hennig, Was jedermann heute von der Inneren Mission wissen muss.

Special.

1. *City missions.* Stelzle, Christianity's Storm Center; Strong, The Challenge of the City; Riis, The Children of the Poor: Battling with the Slums; Warner, American Charities.

2. *The Immigration Problem.* Steiner, The Immigrant Tide—a most instructive and fascinating presentation of the subject; Grose, The Incoming Millions, and, Aliens or Americans?

3. *Orphanages and other institutions of mercy.* George Müller's Autobiography; Hertzberg, August Hermann Francke; Julie Sutter, A Colony of Mercy.

4. *Deaconess work.* Sister Julie Mergner, The Deaconess and Her Work (translated from the German); Hanna Rhiem, Hinter den Mauern der Senana.

Biblical Studies.

1. *Missionary thoughts in the Gospels.* Mission Studies, chapter XII. Studied in sections, parts being assigned to dif-

ferent members, and studied with Bible in hand, reading up connection, parallel passages, etc.

2. *Missionary thoughts in the Acts.* Mission Studies, chapter XIII. Studied in the same way, with the help of commentaries, and such books as Ramsay's St. Paul the Traveler, and Gilbert's The Student's Life of St. Paul.

MISSION PROBLEMS.

Missionary means and methods—the enterprise as carried on and sustained. Mission Studies, chapters XVI to XIX; Brown, the Foreign Missionary; Mott, The Evangelization of the World in this Generation, and, The Decisive Hour of Christian Missions; Speer, Missionary Principles and Practice; Barton, The Unfinished Task; Lawrence, Introduction to the Study of Foreign Missions; Fenn, Over Against the Treasury.

TWO READING COURSES FOR WOMEN'S SOCIETIES.

Course in Inner Missions: The Deaconess and Her Work, by Sister Julie Mergner; The Immigrant Tide, Steiner; The Incoming Millions, Grose.

Course in Foreign Missions: Missionary Readings for Missionary Programs, by Belle M. Brain; Wrongs of Indian Womanhood, by Mrs. M. B. Fuller; Our Moslem Sisters, edited by S. M. Zwemer; Pandita Ramabai, by Helen S. Dyer; Japanese Girls and Women, by Alice M. Bacon.

BIBLIOGRAPHY.

The following list of books is intended to be suggestive and helpful to missionary workers. No effort has been put forth to make the list extensive. On the contrary, care was exercised to keep it within narrow limits, to select works that are representative and, in the author's judgment, best adapted for the purpose which he has tried to keep in view in "Mission Studies."

All such works must be read with discrimination. It is not to be expected that one will agree with all the opinions expressed by different authors. The works are recommended, in the main, for the helpful and stimulating information which they contain.

• The classification is along general lines, and these are not always entirely distinct and exclusive. Opinions will vary as to the class to which some of the books belong. To make the list as helpful as possible we have added the price of the books according to catalogues that were accessible.

I. Foreign Missions.

Theoretical and Homiletical.

Barton, James L. The Unfinished Task. 50 cents.

Begrich, F. Missionsgedanken aus den altkirchlichen evangelischen Perikopen. 75 cents. Very suggestive and helpful.

Brown, Arthur J. The Foreign Missionary. $1.50. A lucid and informing presentation of the many questions and problems entering into the life and work of the missionary in all his relations, at home and abroad.

Dietel, R. W. Missionsstunden. $3.35.

Fenn, C. H. Over Against the Treasury. Paper Edition, 10 cents.

Gilbert, G. H. Student's Life of St. Paul. 60 cents.

Hesse, J. Die Mission auf der Kanzel. Texte. Themata, Dispositionen und Quellennachweise für Missionsvorträge. $1.00. Full of valuable material.

Lawrence, Edward A. Introduction to the Study of Foreign Missions. 40 cents.

Maclear, G. F. Missions and Apostles of Medieval Europe. 40 cents.

Martin, Chalmers. Apostolic and Modern Missions. $1.00.

Mayer, G. Missionstexte des Neuen Testaments. Dispositionen. I. Evangelien. II. Apostelgeschichte. 75 cents each.

Mott, John R. The Evangelization of the World in this Generation. $1.00. Full of pertinent facts and valuable information.

Mott, John R. The Pastor and Modern Missions. A Plea for Leadership. $1.00.

Mott, John R. The Decisive Hour of Christian Missions. 50 cents.

Non-Christian Religions of the World. Selected from Living Papers Series. $1.00.

Schlier, J. Missionsstunden. Five small volumes. $3.40. Models for popular presentation of the subject.

SPEER, ROBERT E. Missionary Principles and Practice. $1.50.

THOMPSON, AUGUSTUS C. Foreign Missions. Their Place in the Pastorate, in Prayer, in Conferences. Ten Lectures. $1.75. A source of information and stimulation to pastors.

TIESMEYER, L. UND ZAULECK, P. Wie man Kindern den Heiland zeigt. Eine Sammlung von Predigten und Ansprachen, vor Kindern gehalten. $1.20. Helpful models.

WARNECK, G. Die gegenwärtigen Beziehungen zwischen der modernen Mission und Kultur. $1.50. Modern Missions and Culture. Translated by Thomas Smith.

WARNECK, G. Die Mission in der Schule. Ein Handbuch für den Lehrer. $1.00.

WARNECK, G. Evangelische Missionlehre. 5 vols. $8.50 net.

WARNECK, G. Missionsstunden. 3 vols. $1.65 and $1.90 each.

WARNECK, JOHN. The Living Christ and Dying Heathenism. $1.75. From the German: Die Lebenskräfte des Evangeliums.

WEGNER, R. Einzelzüge aus der Arbeit der Rheinischen Mission. Ein Handbuch für Missionsansprachen. $1.35. Illustrations from the experience and work of the missionaries.

Historical and Descriptive.

ARCTANDER, J. W. The Apostle of Alaska — Wm. Duncan. $1.50.

BAIERLEIN, E. Im Urwalde. Bei den roten Indianern. $1.00.

BARTON, J. L. Daybreak in Turkey. Paper. 50 cents.

BEACH, H. P. Protestant Missions in South America. 50 cents.

BLISS, EDWIN M. The Missionary Enterprise. $1.25.

BRAIN, BELLE M. Missionary Readings for Missionary Programs. 60 cents. Narratives selected from missionary literature. Twenty-five readings.

BRAIN, BELLE M. The Transformation of Hawaii. $1.00.

CHAMBERLAIN, J. The Kingdom in India. $1.50.

CLEMENT, E. W. Christianity in Modern Japan. $1.00.

DENNIS, JAMES S. Foreign Missions after a Century. $1.50.

DENNIS, JAMES S. Christian Missions and Social Progress. 3 vols. $2.50 each. Social Evils of the Non-Christian World, reprinted from vol. I. Paper 35 cents.

FLIERL, J. Dreiszig Jahre in Wüsten und Wildnissen. And his, Gedenkblatt der Neuendettelsauer Mission.

GALE, J. S. Korea in Transition. 50 cents.
GAREIS, R. Geschichte der evangelischen Heidenmission. Illustrated, $1.75.
GUINNESS, GERALDINE. Peru — Its Story, People, and Religion. $2.50.
GUNDERT, H. Vier Jahre in Asante. 75 cents.
LAURY, PRESTON A. A History of Lutheran Missions. Second edition, $1.25.
LEGGE, J. The Religions of China. $1.50.
LOWE, JOHN. Medical Missions. Their Place and Power. $1.50.
MATTHEWS, T. T. Thirty Years in Madagascar. $1.75.
MERENSKY, A. Erinnerungen aus dem Missionsleben in Südost Afrika. $2.00.
MITCHELL, J. M. The Great Religions of India. $1.50.
NAYLOR, W. S. Daybreak in the Dark Continent. 50 cents.
PIERSON, ARTHUR T. The Miracles of Missions. 4 vols. $1.00 each. Short sketches from the history of missions.
PIERSON, ARTHUR T. The New Acts of the Apostles. $1.50.
PIERSON, A. T. Seven Years in Sierra Leone.
PLITT, G. Geschichte der ev. lutherischen Mission. Neu von O. Hardeland. $3.50.
RAMSAY, W. M. St. Paul, The Traveler and the Roman Citizen. $1.50.
RICHTER, JULIUS. Indische Missionsgeschichte. 1906. About $2.50. Most complete and excellent history of missions in India.
RICHTER, J. Uganda. $1.25.
ROBERTSON, H. A. The Martyr Isle of Erromanga. $1.50.
SCHERER, J. A. B. Japan To-day. Description of Life and People. $1.50.
SMITH, GEORGE. Short History of Christian Missions. $1.00.
SPEER, ROBERT E. South American Problems. 75 cents.
STRUEMPFEL, EMIL. Was jedermann heute von der Mission wissen muss. 55 cents.
THOBURN, JAMES M. The Christian Conquest of India. Cloth, 50 cents.
THOMPSON, A. E. A Century of Jewish Missions. $1.00.
THOMPSON, A. C. Moravian Missions. $2.00.
THOMPSON, A. C. Protestant Missions. Their Rise and Early Progress. 50 cents.

WARNECK, G. Abriss einer Geschichte der protest. Missionen von der Reformation bis auf die Gegenwart. $2.00. Also in English; Outline of the History of Protestant Missions. $2.80.

WARNECK, JOHN.. "50 Jahre Batakmission in Sumatra. 90 cents.

WELLS, J. Stewart of Lovedale. $1.50.

WHERRY, E. M. Islam and Christianity. $1.25.

WOERRLEIN, J. Geschichte der Hermannsburger Mission in Indien. 60 cents.

ZWEMER, S. M. Islam. A Challenge to Faith. $1.00.

Biographical.

BLAIKIE, W. GARDEN. The Personal Life of David Livingstone. $1.50.

CHALMERS, JAMES. His Autobiography and Letters. $1.50.

CREEGAN, CHARLES C. Pioneer Missionaries of the Church. 26 short sketches. $1.25.

DALTON, H. Lebensbild von Joh. Evang. Gossner.

DYER, HELEN S. Pandita Ramabai. $1.25.

FLIERL, JOHANN. Wie ich Missionar wurde. Pamphlet of 32 pages.

GROESSEL, W. Justinianus von Weltz, der Vorkaempfer der lutherischen Mission. $1.00.

HARMS, THEODOR. Lebensbeschreibung des Pastor Louis Harms. 45 cents.

PAGE, J. Missionary Biographies: Moffat, Carey, Williams, Crowther, Martyn, Brainerd, and others. 75 cents each.

PATON, JOHN G. Missionary in the New Hebrides. An Autobiography. One volume. $1.50. A most inspiring narrative, full of instructive lessons.

PATON, FRANK H. L. Lomai of Lenakel. A Hero of the New Hebrides. A fresh chapter in the triumph of the Gospel. $1.50.

PRICE, WM. H. Christian Frederick Schwartz. 25 cents.

ROEMER, H. Die Indianer und ihr Freund David Zeisberger. 50 cents.

SHERWOOD, J. M. Memoirs of David Brainerd. $1.50.

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